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LITERATURE.

The English Church and its Bishops, 1700—1800. By C. J. Abbey. In 2 vols. (Longmans.)

MR. ABBEY'S work has expanded to dimensions which he little contemplated when he first began to collect its materials. It was his original intention to have confined his volumes to a series of sketches from the lives of the prelates of the Established Church during the eighteenth century; but with him, as with many of his predecessors, the journey on which he set out has gradually led him into lands which he never purposed to tread. His review of the lives of Queen Anne's bishops was not unnaturally supplemented by a narrative of the principal characteristics of Church life in her reign; and, for the sake of uniformity in his undertaking, the memoirs of the Georgian prelates were accompanied by a similar summary of ecclesiastical history under the rule of her successors. This is the plain story of the expansion of his subject. His labour has grown upon his hands until it has comprehended within its boundaries a full history of the English Church from the accession of the good Queen Anne to the close of the last century.

Dr. Johnson, with the consuming partiality for Charles II. which he never lost an opportunity of showing, launched out on one occasion in terms of the warmest praise on the excellence of his favourite king's Church patronage, and showed in the selection of his topic his usual sagacity for the strong points of a case. "Charles II.," he said, "knew his people, and rewarded merit. The Church was at no time better filled than in his reign." The merits of the bishops selected by Charles and the inferior character of the episcopal nominees of the Georges have been tersely illustrated by a recent Church historian. His statistics show that during the twenty-five years after the Restoration there were raised to the episcopal bench sixteen divines on whom the epithet of eminent may be conferred, and that the same laudatory expression can only be assigned to twenty-one occupants of the bench during the 123 years that intervened between the arrival on English shores of the first of our Hanoverian rulers and the death of William IV. In a comparison of this kind theological tastes and, perhaps, prejudices may sometimes be brought into play; and other critics might be tempted to enlarge the roll of distinguished prelates under the Georges. When every allowance is made for reasonable differences of doctrinal opinion, the second schedule should certainly include so famous a theological controversialist as Hoadly, such a reasoner as Conybeare has been deemed by the highest

critical authorities, and so acute a critic as Watson. Mr. Abbey, with more moderation, dwells on the strength of Queen Anne's bishops in language which would find agreement in the minds of men of all parties. To his assertion that the list of bishops at that time "is a distinctly stronger one than it was as a whole through many subsequent years" no fair exception can be taken. The reason for this decline in the episcopal character lies on the surface. Under the rule of the Georges the vacancies on the bench were filled by divines of one cast of thought in political and ecclesiastical opinions. They were, with scarcely an exception, Whigs in politics and Low Churchmen in doctrine; and the qualities of character which found favour in the eyes of successive prime ministers were moderation in opinion and in expression. They were all safe men, warranted not to set the Church on fire, and not to press too hardly on those outside its pale. During this period parliamentary government became omnipotent, and with it the influence of borough patronage began to assert itself. The generality of the borough constituencies passed under the sway of patrons in the principal English families; and, if the seats were filled by the friends of the ministry, it was essential that the price of the purchase should be paid. It soon became clear to the ministerial wirepuller that the prizes of the Church afforded the means of conciliating the leading borough-mongers in the peerage; and during the eighteenth century many a younger son found his way through family influence to the episcopal bench.

The sketches of the bishops of this age are drawn by Mr. Abbey with sufficient fullness and with adequate appreciation. Two good instances of his system of portraiture may be found in the delineation of Hurd's mincing conceits and Newton's smug complacency. His enquiries have brought out many amusing traits of character in the episcopal mind. Bishop Compton, as is well known, showed a cheerful alacrity in accepting the position of commandant of the small force which safeguarded the Princess Anne when she deserted her father in 1688; and Mr. Abbey, when drawing his sketch of that prelate's life, remarks on the curious circumstance that the last bishop "who appeared in arms and took the command of troops" should have been succeeded by the last bishop (Robinson) who in our country has held a high diplomatic appointment. This love of martial or diplomatic life was not confined to these two prelates. Mews, who presided over the see of Winchester until 1706, had served under arms as a young man for Charles I.; and Talbot, the Bishop of Durham, appeared on horseback at a review so late as 1722, "in a long habit of purple, with jack-boots, and his hat cocked and black wig tied behind him like a military officer." It is even more strange to note the fondness of the occupants of the episcopal bench, whether high or low, for smoking tobacco. Sancroft's usual breakfast consisted of "two small dishes of coffee and a pipe of tobacco." Burnet, to enjoy his pipe and his pen at the same time, "perforated the broad brim of his large hat, and, putting his long pipe through it, puffed and wrote, and wrote and puffed again." Archbishop Blackburn, the jolly old Primate of York, around whom

many stories gathered, is said to have ordered, while on a visitation tour, "pipes and tobacco and some liquor" to be brought into the vestry of St. Mary's Church at Notting-ham for his refreshment; but the offended vicar would not allow them to be fetched. Perhaps the strongest condemnation ever pronounced on the bishops of the Georges was that expressed by Macaulay when he defied any well-informed man to state in correct chronological order the names of the Archbishops of Canterbury during the last century. Who now remembers anything about Potter than that he was the father of the disreputable politician who at one time was considered a likely rival to the first Pitt? Even so much fame is denied to Hutton and Herring. Of Archbishop Cornwallis the only incidents impressed on the recollection are that his wife's parties at Lambeth were suppressed by the order of George III.; and that he himself, although deprived by a paralytic stroke of his use of his right hand, showed marvellous dexterity in shuffling and playing his cards. The nepotism of many of these bishops has been unnoticed by Mr. Abbey. Brownlow North's tenure of the see of Winchester was long remembered through his relation's mastership of the hospital of St. Cross, near that city. A Thurlow held until recently a rich sinecure worth many thousands a year, conferred upon him by his ancestor when Bishop of Durham; and a Randolph long enjoyed one of the best endowed prebendal stalls in St. Paul's, the fruit of a Randolph's bishopric of London.

The memoirs of the bishops are the freshest part of Mr. Abbey's labours; and we have preferred to deal in this notice with that division of his work rather than with his remarks on the Church history of the century, but his views on the politics of the Church are conveyed in a commendable spirit of fairness. If we mistake not, the candour with which he approaches the consideration of ecclesiastical questions has not diminished since the appearance of the joint volumes of Abbey and Overton nearly ten years ago. His treatment of the suppression of Convocation after the death of Queen Anne stands out in welcome contrast to the attitude assumed by most Church historians. He does not overlook, and he is justified in laying stress on, the loss occasioned to the Church by the suppression of the sole body which adequately represented the views of the clergy; but he does not affect to ignore the provocation which the Lower House had given to the government of the day. No less fair are his comments on the action of Church politicians under the good Queen towards Dissenters. They were resolutely bent on what "can hardly be called by any milder name than persecution." The Schism Act which they promoted was "a disgraceful bill." On a number of side questions, interesting to students of Church history, Mr. Abbey has collected much novel information, or rearranged the old materials in a more effective system. Witness his summary (pp. 42-44) of the contributions to theological literature during the first fourteen years of the century, and his graphic account of the self-denying labours of Dr. Thomas Bray in the foundation of parochial libraries at home and the spread of missions in the colonies of

North America. A generation later High Church mobs had ceased to rule the chief towns. The various classes of Dissent dwelt kindly together, and Church people ceased to look askance on their rival religionists. The condition of Nonconformity under George II., and the growth of tolerance toward all ranks of life, saving the Jews, are illustrated by a skilful selection of quotations from theological writers, and by numerous references to contemporaneous occurrences. The spirit of the age possibly resembled too much the humour of the shrewd man of the world who, during the Gordon riots, saved his house by chalking over the door, "No religion here"; but freedom from oppression came as a welcome relief to the turmoil of the preceding hundred years, and was justly characterised "a redeeming feature of the time." When Methodism presented a novel form of religion, alien to the disposition of both the classes and the masses, the fury of the populace broke out again, and theological odium asserted itself anew. Such works as that of Bishop Lavington on *The Enthusiasm of Methodists and Papists compared* may be forgiven now; but it was little to the credit of an English clergyman, dwelling in a county where he could not but observe the good effects of the Wesleyan movement, that the bishop's scornful diatribe should have been reprinted under his editorship more than seventy years after its first appearance.

There is much to admire in Mr. Abbey's work; but in justice it must be added that greater attention should have been paid to the spelling of the proper names mentioned in its pages. W. P. COURTNEY.

The Great Silver River. Notes of a Residence in Buenos Ayres in 1880 and 1881, by Sir Horace Rumbold, Bart. (John Murray.)

THE author of this graphic picture of South American life and scenery has done himself great injustice by delaying its issue for six years, and by now publishing it without maps, without index, with so few illustrations, and especially with a title which conveys a most inadequate idea of its varied contents and comprehensive scope. The "Great Silver River," although somewhat hackneyed, may doubtless attract some readers by its glitter; but many more are likely to be repelled by the "Notes of a Residence in Buenos Ayres"—a topic which, if anything, has rather been overdone of late years. Meantime a very large portion of the volume, about a third altogether, is occupied with a very much more interesting—because far less known—subject than either the Plate River or its great emporium. This subject, thus strangely kept in the background, is the little-frequented and rarely described Uruguay River, which the traveller ascended, under favourable conditions for studying its surroundings, as far as the old Jesuit station of Santo Thomé, on the Brazilian and Argentine frontier. The trip was made partly by rail, partly by water, on board a steamer of the American type, built in England, and specially adapted for navigating the upper reaches of this great artery.

At a distance of over 350 miles from its mouth, the Uruguay was found to be still as broad as, but much deeper than, the Thames

above Windsor. As it here leaves the open, treeless pampas, penetrating, as it were, by a backdoor into the sub-tropical woodlands of South Brazil, a comparison was inevitably suggested between the sylvan charms of the two streams.

"Though the woods that cast their purple shade across it, and left but a silver track in its centre, were not to be compared for loftiness or massive leafiness with glorious Cliveden, there was such an infinite variety in their foliage; each tree with its rich drapery of creepers and twisting tendrils and swinging air-plants, formed such a vegetable wonder in itself; beneath there was such an intricate growth of flowering shrubs and underwood, such a wealth of humbler ferns and reeds and grasses, that nature seemed really to have exhausted every form of vegetation in clothing the banks that hemmed us in on either side" (p. 185).

When in London last year, Dr. Schweinfurth, also fresh from sub-tropical lands, unhesitatingly declared English scenery of this class to be the most perfectly beautiful on the surface of the globe. Even these lovely South Brazilian landscapes, though more gorgeous, with greater wealth of colour and variety, have less repose and majesty. Instead of the dreamy haziness that soothes and prepares for the renewed work of life, they diffuse dank vapours, a sickly steaminess suggestive of ague and sapping the energies of mind and body. Even the stout Teutonic settlers in the South Brazilian provinces are unable to resist these subtle influences; and conspicuous among the "dejected inelastic" groups met with along the river-side tracts is the "tall German doctor, with long sandy hair and ragged beard," who appears to have become as inert as the rest of the foreign settlers, and to have lost his self-respect, "to judge by his linen, his tipsy talk in atrocious Spanish, and his general air of beeriness."

It is satisfactory to find that some at all events of our race still hold out, that the Scotch and Irish stockbreeders in Argentina are conspicuous for their intelligence and industry, and that the indomitable British civil engineer is noted here, as all the world over, for his physical energy, his professional skill, and exuberant spirits. It was scarcely, however, in the best of taste to expend some of these exuberant spirits in practical jokes on those half-famished Italian strolling actors lost amid the South-American backwoods, who were brought on board and treated to

"ham sandwiches, with mustard half an inch thick, which they swallowed with watering eyes and beads of perspiration on their foreheads. Perfect internal sinapisms some of them must have been, all mustard and no ham! Poor wretches! though they may have thought the food peculiar to these *indivoltati Inglesi*, they seemed to appreciate its substantial qualities, and washed it down with so much beer that it at last became somewhat difficult to get rid of their uproarious cordiality" (p. 176).

Nor is this passage penned in quite the best of taste; and, although the author can write good English, he can also at times commit himself to the most startling vulgarisms, as when he speaks of people being "struck all of a heap." He has also an unfortunate weakness for interlarding his sentences with scraps of French, Latin, and other foreign

tongues, mostly without the least necessity. Instances are *minauderie*, *culte*, *bénitier*, *chemin creux*, capped by such tentative efforts at a mixed language as "retrempe'd" and "échelonné'd."

But perhaps these eccentricities are not meant to be taken seriously; and they are in any case amply compensated by the generally healthy tone of the book, which contains many amusing descriptions of the author's personal experiences, as well as much sensible advice to intending emigrants to "The Great Silver River." A. H. KEANE.

A History of the Legislative Union of Great Britain and Ireland. By T. Dunbar Ingram. (Macmillan.)

As one reads Dr. Ingram's defence of the Union, one cannot help recalling the strong words of condemnation used by Mr. Lecky in his *Leaders of Public Opinion in Ireland*. "There are, indeed," he says, "few things more discreditable to English political literature than the tone of palliation or even of eulogy that is usually adopted towards the authors of this transaction." Dr. Ingram has investigated the matter, and has found that the eulogists were right. He has gone to the original sources of information, and has convinced himself that the Union was "free from any taint of corruption." In his opinion the only mistake was that it was not immediately followed up by a general measure of Catholic emancipation; but this was not the fault of Pitt, Cornwallis, or Castlereagh. His verdict is certainly startling. It is all the more startling that, with the exception of one letter from the Cornwallis correspondence, which he has completed from the Public Record Office, his original sources of information are those which have been open to everybody for the last thirty years.

If Dr. Ingram had been more moderate, he would have written a more useful book. It was quite worth while to show, as he has done, that Irishmen were not opposed to a union with England so long as the alternative was a state of dependence, and to argue that the form of partial independence which was attained in 1782 was not a good form or one likely to remain unchanged. It is undeniable that in the last years of the century there were powerful reasons for reforming the constitutional relations between the two countries; though it is by no means so clear as Dr. Ingram evidently thinks it that an incorporating union was the only escape from the difficulty. Union, however, was at any rate a perfectly intelligible and defensible policy; there is nothing unreasonable in the argument that it was a necessary policy. Pitt and Cornwallis, moreover, did seriously desire that it should be accompanied not only by emancipation but by a settlement of the tithe difficulty; and but for the obstinate bigotry of the king they would have endeavoured to satisfy the hopes which they had raised. This defence could fairly have been maintained by Dr. Ingram, and in developing it he would have usefully drawn attention to a side of the controversy which, perhaps, has been unduly neglected. He might have urged that the object was so clearly good that we should not too carefully scrutinise the means. If he had been more anxious to write an impartial history,

he would frankly have admitted that the means were often discreditable. He would have given a faithful picture of the Cornwallis correspondence, warning his readers beforehand, as the editor of the Cornwallis correspondence warns his, that a mass of documents relating to the Union have been purposely destroyed. His picture, drawn from the evidence still remaining, would have shown the English ministers and the Irish executive engaged in a constant and anxious intrigue, discussing with one another how to win over this or that individual, what promises might be made to one class of the people without exciting the opposition of some other class, and often despairing of their ultimate success. There would have been ample opportunity of dealing with the exaggerations which have gathered round the subject, of showing that the grant of compensation to proprietors of disfranchised boroughs did not seem so immoral then as it does now, and of pointing out where the evidence as to the grosser forms of corruption breaks down. But in whatever way he treated the matter, an impartial writer would not have tried to make out, as Dr. Ingram does, that the Union was carried with the hearty assent and concurrence of the vast majority of the Irish people. Nothing is clearer than that the three great religious bodies had to be bought over—Churchmen by linking the Church of Ireland to the Church of England, and thereby guaranteeing the continuance of Protestant ascendancy; Presbyterians by a promise (which was kept) of increasing the Regium Donum; and Catholics by a promise (which was not kept) of removing their disabilities. Even then, with the way thus gilded, the result was uncertain. In December 1799 Lord Cornwallis writes: "I entertain every day more doubt of our success on the great question of the Union." As late as April 1800 he writes: "I believe that half of our majority would be at least as much delighted as any of our opponents if the measure could be defeated." Over and over again one meets with such expressions of doubt; and in face of them one wonders what Dr. Ingram can mean by the hearty assent and concurrence of the people of Ireland.

The book is open to criticism on other points; but, if it thus fails in the chief point, in proving that the Union was freely accepted by Ireland, it fails altogether. There is no need, therefore, to measure the precise depth of corruption which was reached in the course of the negotiations. The only untenable position is that they were "free from any taint of corruption." Why, if they were as pure as Dr. Ingram would have us believe, does Lord Cornwallis so often break out into self-reproaches, and excuse the baseness of the means by the greatness of the object to be attained? "I despise and hate myself every hour for engaging in such dirty work, and am supported only by the reflection that without a Union the British empire must be dissolved." Why should he despise and hate himself if no unworthy arts were employed?

No one, it is to be hoped, will take a single page of Dr. Ingram's history on faith. It is not, indeed, actual misstatement, but one-sidedness, that the reader has to guard against. A little independent examination will show, for instance, how incomplete and, therefore, inaccurate is his account of the failure of the

commercial negotiations in 1785, how ludicrously he exaggerates the importance of the local resolutions in favour of the Union, and how totally he misjudges the real strength of the Catholic vote after 1793. Dr. Ingram writes with evident honesty of purpose; but he has attempted to prove too much, and his case has run away with him.

G. P. MACDONELL.

Buddhism in Christendom. By Arthur Lillie. (Kegan Paul, Trench, & Co.)

CHRISTIANITY seems to act on many minds like a magic mirror in which they find reflected the habitual object of their own thoughts or desires. To the pious athlete it, of all religions in the world, is "muscular" and "manly." To the British Philistine it is something between a mercantile transaction, a legal fiction, and a political compromise. To the dreaming revolutionist it is a system of communism; to the wakeful capitalist, a cheap insurance on property; to the classical scholar touched with agnosticism it is "stoicism *plus* a legend"; to Hebraists like Ewald, Renan, and Kuenen it is the natural expansion, the ultimate efflorescence, of Judaism; to the rabbinical student it is only explicable through the Talmud; to Mr. Lillie, an old Anglo-Indian officer deeply interested in the religions of Hindustan, it is a rather corrupt form of Buddhism.

The theory that Christianity has its roots in the teaching of Gautama is not now put forward for the first time. *Prima facie* the two religions seem to have many points in common. The founder of each is represented as an incarnation of the Supreme Being, who comes down to earth for the salvation of mankind, is born of a pure virgin, welcomed with rapture by aged prophets, distinguished for learning in boyhood, subjected after a long fast to diabolical temptations which he victoriously repels. Each inaugurates his missionary activity by a "Sermon on the Mount," and gathers round him a band of disciples, among whom there is one traitor and one especially beloved. Both work miracles, are persecuted, and transfigured. It is even maintained that the Gospel parables are derived from those of Gautama; but to judge by the specimens presented in this volume, the resemblance is that of Monmouth to Macedon, or of *She* to the *Epicurean*. The Buddha was not crucified; but as the death of Christ is generally admitted to have been a historical event, Mr. Lillie and those who think with him probably regard it as one of those proverbial exceptions that prove the rule. According to a late legend, only found in Chinese sources, the Buddha revived for a few moments in order to comfort his mother, and this, of course, has to do duty for the Resurrection. Again, Buddhism as an organised religion has its canonical scriptures, its general councils, monastic orders, creed, commandments, confession, absolution, and places of worship resembling Christian churches in their structure and arrangement. In Tibet there is even a hierarchy with something like a pope at its head. And it is argued that, as Buddhism is much the older religion of the two, the debt, if any, must be on the side of its Western rival.

All this, as I have said, is well known, has long been known, yet the inference suggested is rejected by nearly every scholar of note, more especially by experts in Buddhism. Nor is the reason far to seek. However numerous may be the superficial resemblances they are as nothing compared to the differences of doctrine, amounting, if we are to trust the best accredited authorities on both religions, to diametrical opposition between them. To put the matter briefly, Buddhism believes neither in the creative power of God nor in the immortality of man. What Christianity teaches on both points we all know. Moreover, of the five great Buddhist commandments, one forbids the taking of animal life and another forbids the use of alcoholic liquors, whereas both acts are permitted within certain restrictions by Christianity. Mr. Lillie boldly faces these two difficulties, meeting them by a direct denial of the accepted views. According to him the true original Buddhism was a religion of theism and immortality; the true original Christianity a religion of total abstinence from meat and strong drink. It is difficult for one who is not himself an Oriental scholar to form an opinion on the first contention. I must say, however, that the arguments and citations brought together by Mr. Lillie (pp. 215-221) seem to me most inconclusive in themselves and, above all, most inadequate to outweigh the unanimous verdict of such scholars as Profs. Rhys Davids, Oldenberg, and Kern.

As regards Christianity, all educated persons can judge for themselves. Here, where one can check his statements, Mr. Lillie shows an amount of carelessness, rashness, and ignorance that excites no very favourable presumption as to his fitness for dealing with more recondite topics. Speaking of the Mosaic law, he tells us that "slavery, polygamy, and the duty of private murder, as in Corsica, were parts of this eternal covenant" (p. 280). The prophets learned their advanced ideas from the Babylonian priests (*ib.*). How much Mr. Lillie knows about the prophets may be judged from the fact that he refers the description of the women waiting for Tammuz (whom his printer calls "Tummuz") to Isaiah (p. 317). There is a reference to "the execution of Christ by the Sanhedrin" (p. 287)—a fate which it seems he might have avoided by drinking one cup of wine in their presence (p. 267). "The Christians celebrated their Sabbath on Sunday, not Saturday. This was plainly done with Christ's sanction" (p. 275). What is more he "appointed rites" for that day (p. 276). According to Baur, "St. Paul invented Christianity" (p. 283). What Baur said was that St. Paul developed and made explicit the subjective side of Christ's teaching. The Quartodeciman controversy is described as turning on "the question whether Christ was crucified on the day [*sic*] or the day before the Passover" (p. 286)—a most unwarrantable and misleading statement. But there is worse coming. "Pope Victor proposed to change the day for celebrating Christ's death to the day of the Passover. By the change Christ was made the Paschal Lamb" (p. 288). But for certain references elsewhere, one would suppose that Mr. Lillie had never read St. Paul's First Epistle to the Corinthians. The Epistle to the Hebrews, which no critic

places later than the time of Hadrian, is knocked off as "a polemical pamphlet on Pope Victor's side of the Paschal controversy" (p. 302). Irenaeus, against whom the author cherishes a particular animosity, is repeatedly designated as a "monk" (see, *inter alia*, p. 237). As a slight contribution to the history of heresies we are informed that "the Nestorians were Unitarians" (p. 206). Finally, the forms observed in electing a pope are declared to be copied from the analogous institutions of Lamaism (p. 229), in disregard of the fact that they are the result of an independent historical development, every step of which may be distinctly traced. A writer who indulges in such vagaries cannot expect to command much confidence when he is discussing the Great and Little Vehicles, the edicts of King Asoka and the Lalita Vistara.

These, however, are mere details. The great point with Mr. Lillie is to prove that Christ and His immediate disciples abstained on principle from meat and wine; and he would probably admit that were the contrary established his whole case would collapse. He is, of course, aware that all four Gospels as they stand agree in representing Christ and the Apostles as wine-drinkers, while the Synoptics make the sacramental use of wine actually obligatory; but he rejects as an interpolation every passage supporting the accepted view. Indeed, his ordinary canon of criticism is to reject whatever tells against him and to accept whatever tells in his favour, quite irrespective of historical evidence. In one instance his recklessness leads him into a flagrant self-contradiction. The First Epistle to Timothy is quoted as genuine on p. 148 and denounced as spurious on p. 299. Really, Mr. Lillie should make up his mind as to whether the exhortation to "take a little wine for thy stomach's sake" is evidence for or against his thesis. But to return. Mr. Lillie contends that St. Paul in describing the institution of the Eucharist, "says not a single word of the cup containing wine" (p. 149). This is literally, but only literally, true. For St. Paul has previously complained that at the Corinthian love-feasts the richer members brought with them a copious supply of food and drink, off which they made a good meal, thus insulting the destitution of their poorer brethren, who were not similarly provided—"so that one is hungry and another drunken (*μεθύει*)" (1 Cor. xi. 21). Clearly the cup used on these occasions was a cup that inebriated, a cup the contents of which cost money, a cup of which all would gladly have partaken had the chance been given them. Again, Mr. Lillie makes much of the advice given by St. Paul to his disciples in the fourteenth chapter of Romans not to eat meat if it is against their conscience, or if by so doing they cause scandal to their weaker brethren. But on turning to 1 Cor. xii. 23 *sqq.* we find an elucidation which Mr. Lillie altogether ignores. Much of the meat sold in heathen cities came from the victims offered to their gods, and was therefore regarded as impure by the more rigid monotheists. St. Paul respected without sharing their scruples. That there was no general objection to the use of meat as such in the early Church is indirectly shown by the Apocalyptic denunciation of "those who eat things sacrificed to idols" (Rev. ii. 14 and 20), while we look in

vain for any condemnation of animal food as such, and apart from idolatrous associations. The Acts, a comparatively old and good authority, though probably dating from a later period than that traditionally assigned to it, is quite clear on the lawfulness of slaying animals for the purpose of eating them. When weighed against such evidence individual instances of asceticism prove nothing at all.

Mr. Lillie, like others before him, finds in Essenism the missing link between Buddhism and Christianity. It is unfortunate that in this connexion he should draw so largely on the pseudo-Philonian treatise *De Vita Contemplativa*, which scholars now agree in regarding as spurious and its contents as fictitious. If we must bring in foreign influence to explain the peculiar customs of the historical Essenes, Pythagorean ideas are far more likely to have been at work in Palestine than Buddhist missionaries.

It may be mentioned that since the appearance of Mr. Lillie's book the whole subject of this alleged Buddhist propaganda in the West has been reviewed by Prof. Chantepie de la Saussaye of Amsterdam in a very lucid and temperate style (see his *Religionsgeschichte*, pp. 452-6); and that his conclusion is decidedly unfavourable even to the very modest claims put forward by Prof. Seydel on behalf of Eastern influences.

ALFRED W. BENN.

THE ART OF WAR IN THE MIDDLE AGES.

Die Entwicklung des Kriegswesens in der Ritterzeit. Zweiter Band. Von G. Köhler, Generalmajor z. d. (Breslau: Koebner.)

GENERAL KÖHLER is evidently a very rapid writer. It was only last year that we noticed the first of his ponderous volumes, and already the second is upon us. Its eight hundred pages take the art of war into the earlier years of the fifteenth century, Agincourt being the last battle described.

The faults which we noticed in the first volume of the work appear again in the second, though not quite in such a marked degree. The former contained merely a disjointed series of topographical and tactical sketches, without plan or connexion; while in the latter General Köhler has condescended to give at least three dissertations on general subjects—the average strength of fourteenth-century armies, the constituent elements of English and French armies during the Hundred Years' War, and the organisation of the forces of the Teutonic order in Prussia. He perseveres, however, in his old error when he introduces us to the battles of Laupen and Nicopolis without giving any previous account of the growth and merits of the warlike systems of the Swiss or the Ottoman Turks, in default of which the story of those fights loses half its interest and becomes barely intelligible.

In many respects this volume will prove more interesting to the English reader than its predecessor, for it contains General Köhler's views on the four great English battles of Crecy, Poitiers, Navarette, and Agincourt. On each of these he finds something new to say; but we are bound to state that many of his discoveries seem to us to be grounded on a very insufficient basis of evidence. To take

Crecy as an example, we are glad to see that the general has adopted the right position for the English army, and placed it facing east on the hill to the north of Crecy, not facing south on the hill to the east of Wadicourt, as almost all the English plans have done. He has also something to say for his view that the second division of the English army, that commanded by the earls of Northampton and Arundel, was ranged to the Black Prince's left, not to his direct rear, for Froissart's phrase, "pour reconforter la première bataille," does not necessarily imply the latter position. It is also noticeable that the "battle" of the two earls contained 4,000 archers—more than a third of the troops of that description in the army—who would have been utterly useless if not placed in the firing line; as also that the Prince of Wales's force of 6,200 men was not sufficient by itself to occupy the whole mile of ground between Crecy and Wadicourt in any array which a mediæval army was likely to adopt. But here General Köhler's suggestiveness is at an end, and he atones for it by some terrible blunders. The Welsh Kerne, with their darts and long knives, who stood behind the English first line, become in his account "pikemen stationed in rear to serve as a support to the archers" (p. 365)—*i.e.*, are transformed into heavy infantry, though really the lightest of light troops. Again, in spite of Froissart's direct statement that the French cavalry reached the English men-at-arms "by coasting, as it were, along the archers," it is repeatedly stated that the dismounted knights and squires were stationed in the direct rear of the bowmen. Consequently, says General Köhler, the English archers must have been reached and driven in to allow the French to engage with their men-at-arms. So far is this from the truth that we should not shrink from saying that if the enemy's horse had once penetrated the line of bowmen and rolled it up, the day must have been as fatal to England as were those of Bannockburn and Patay—the only two occasions we can remember when hostile cavalry succeeded in closing with and routing our light troops. The 2,400 dismounted men-at-arms could not possibly have held their own against the 12,000 French horse, if the English battle array had been destroyed and interrupted by charges which had broken up the firing line of bowmen and caused even a temporary stoppage in that hail of missiles which alone could keep back the gallant knights who swarmed around Philip of Valois. This passage, however, is only one among many where General Köhler underrates the English archery. Evidently he has judged of its efficiency from that of its continental rivals, and thereby failed to do it justice. He even goes so far as to give Froissart the lie direct on this point. When the latter says that the bowmen won Crecy, we are told to give no attention to the "unkritischen Darstellung Froissarts, dem jede Einsicht in militärischen Dingen abgeht" (p. 367). The battle, then, has to be rewritten from the general's inner consciousness, and the whole tale rearranged so as to leave the credit entirely to the dismounted men-at-arms.

We have also to protest against the fearful hash of English names with which we are presented all through the chapters on the

Hundred Years' War. It is easy enough to give the forms of Kentfort, Brubbes, Askesoufort, Bercles, Whylyby, Cormouaille, Canuse, and so forth, as they appear in the original documents, even if it is not worth while to turn them into their correct shapes as Hertford, Burghersh, Oxford, Berkeley, Willoughby, Cromwell, and Camoys. But it is far worse to combine a Percy of Northumberland and Oliver de Clisson into a single person through the misunderstanding of a line from the poem of the Herald Chandos, and so to produce a "Percy von Clisson, who commanded the English left wing at Navarette" (p. 509).

Of the parts of this book which deal with foreign battles we found the accounts of the Flemish fights of Courtray and Mons-en-Pevèle the most instructive reading. Their meaning is very clearly explained, as also the reason which prevented the Flemings from becoming a really formidable power—their absolute inability to take the offensive. On the other hand, Laupen and Sempach are described in a way which does not in the least solve the problem they suggest—how a force of infantry could defeat another of all arms and of far superior numbers in the open field. A vast amount of space is devoted to the campaigns of the Teutonic knights against the heathen savages of Lithuania, which does not seem to advance us far along the road of military progress, though they may be interesting enough to the German reader. The account of the battle of Tannenberg (1410), on the other hand, is well worth giving. In spite of Sir Edward Creasy's omission of this engagement in his "Fifteen Decisive Battles," it was a fight of world-wide importance, settling as it did the boundary between German and Slav so as to render it impossible for the former to carry out the subjection of the lands east of the Baltic. But for Tannenberg Poland must have ceased to exist 350 years before the date of its actual fall, and would probably have been at this moment a German rather than a Russian province. The interest of its details suggests to us that General Köhler might have done well to give accounts of two other epoch-making battles of Eastern Europe—Liegnitz and Koulikov—for which sufficient material seems to exist.

If we have seemed somewhat harsh in our judgment on this volume, we must do General Köhler the justice of saying that he has collected an enormous amount of material for history, and that his topographical studies are always clear and generally convincing. It is his tactical deductions, and his proneness to go beyond his authorities in drawing conclusions, against which we must protest.

C. OMAN.

NEW NOVELS.

Caterina. By the Author of "Lauterdale." In 3 vols. (Hurst & Blackett.)

A Leader of Society. By Mrs. Alexander Fraser. In 3 vols. (White.)

A Choice of Chance. By William Dodson. In 2 vols. (Fisher Unwin.)

Locked up. By Major Arthur Griffiths. (Blackwood.)

Neck or Nothing. By Mrs. H. Lovett-Cameron. (White.)

Wrecked in London. By Walter Fairlie. (Vizetelly.)

Uncle Reuben's Secret. By Kate Wood. (Remington.)

The Two Crosses. By J. W. Nicholas. (Bristol: Arrowsmith.)

A WELL-KNOWN writer once suggested in an apparently serious article that young men and, we suppose, young women also, who displayed a bent towards literature should pass through an apprenticeship, in the course of which they should be initiated by some master or journeyman into all communicable mysteries of the craft. In the case of neophytes intending to devote themselves to fiction, special instruction would, of course, be given in the art of novel-building; and we cannot imagine that such instruction could fail to be followed by most beneficial results. The author of *Caterina*, for example, is in many respects an exceedingly competent workman, but in this special branch of his craft he seems to have everything to learn. In the first volume of his novel he lays down what is apparently an attractive ground-plan, and as his edifice slowly rises it displays a look of comely solidity; but no sooner does it reach the second storey than it suddenly falls to pieces, and though courageous and persevering attempts are made to put things right again, the completed structure has a terribly make-shift appearance. The author does not seem to have made up his mind as to the centre of interest. As he gives to his novel the name of the singer *Caterina*, the natural inference is that she is intended to be the heroine; but a heroine should at any rate be indispensable to a story, and *Caterina*, so far from being a necessity, is a positive incumbrance. She is, we should say, meant for a fancy portrait of Catherine Hayes, the once celebrated Irish vocalist, who was such a national pet that Thackeray almost ran the risk of assassination at fervid Irish hands by giving her name to one of his most unpleasant creations. Whether this be so or not she is a very charming person, but she has the grave disadvantage of being very much in the way. Unfortunately, the majority of the far too numerous characters are equally in the way; and the only personages who are really essential to the evolution of an extremely simple story are the irascible old colonel who is bent on ruining himself by amateur engineering, his plucky and altogether delightful niece who resolves to save the silly old man from himself, and the young professional engineer who is lucky enough to be chosen first as her ally and then as her husband. With a little assistance, which could have been rendered by a very few supernumeraries, these three characters would have served all practical purposes; whereas, instead, we are introduced to about thirty people, for whose sake—as they have nothing to do with the main story—endless musical performances and innumerable details of continental politics have to be dragged in, if we may so put it, by the hair of the head. The author is really an able writer, and he has a good grasp of character. Some of the Irish chapters are capital; and, had the tale been compressed into one volume, it might have been a very good one. As a three-volume novel it is—well, not good.

Nothing could well be less difficult than to describe *A Leader of Society* in such a manner as to make the class to which it belongs recognisable by the least experienced novel reader. It is written throughout in the present tense; its chapters are headed by quotations from one or other of those early poems of Mr. Swinburne's in which some woman's physical charms and moral shortcomings are eloquently celebrated; it is written in very shaky English, which is helped out by innumerable tags of French and occasional bits of Latin, the character of which may be judged from the fact that one of the masculine personages is described as a *genus homo*; and it opens with what the author calls "a picture of passion and poetry"—that is, a picture of the embraces of a German prince, who looks like a Viking, but has shifty eyes, and a young English adventuress with "a finely-rounded lissom figure," "big passionate eyes," and "lips that fire men's souls." In the intervals of their embraces the pair swear eternal fidelity; and the shifty-eyed Viking, whose "light blue eyes burn and scintillate almost into the intense velvety purple of hers," gives the young lady to understand that if she breaks her oath he will kill her, but in his excitement omits to state what will happen if he himself becomes a defaulter. After this beginning it seems quite natural—as the way of nature is in novels of this order—that when we next encounter the Viking he should be on the point of marriage with another woman whose "figure" consists of pounds, shillings, and pence; and that the young lady should be deeply in love with a man whom she has encountered in a gambling saloon much in the same way that Gwendolen Harleth encounters Daniel Deronda. Finally Reine Ferrers captures her Deronda, or rather her Capt. Alleyne, and then the trouble begins; for Prince Heinrich, the Viking, is a dog-in-the-mangerish sort of person, who, though he has himself deserted Reine, is determined that her charms shall not become the property of anyone else. Failing to shoot her, and shooting his own betrothed instead, he devotes himself to the amiable task of ruining her reputation, first with her Deronda, and then with the world at large. In this he is successful, for he is better as a scandal-monger than as a shot; and the death of his victim, who has in the meantime married a marquis and become a leader of society, brings to an end a very silly and unwholesome novel.

A Choice of Chance is a book with many merits, and what faults it has are of a much more easily pardonable character than those of *A Leader of Society*. Unfortunately, they are also less amusing, principal among them being a tendency to tiresomeness, arising, we think, from that accumulation of trivial details so often found in novels written in autobiographical form. The plot, too, is rather unduly complex; and when complexity of plot does not add to the interest of a story—as is the case here—it is apt to detract from it, and to worry the reader instead of exciting him. The first chapter warns us of a mystery ahead; but after the hint thus given the story jogs on for so long in a quiet, humdrum, non-mysterious manner that we forget all about it; and when the mine is finally sprung upon us it only startles us in the same un-

comfortable sort of way that we should be startled by an actual explosion in real life. And yet, in spite of all faults, we cannot but feel kindly towards a book written in good, pure English, and containing much that is interesting in both character and incident. Few of the portraits are more than sketches; but as sketches they are very successful. As is often the case, some of the subsidiary characters are by far the best. The medical Mitten is a humorous figure, and Sittie is a very winning little person.

In *Locked Up* we have a story of plot interest, not too long to be got through easily in a couple of hours, and admirably adapted for railway reading, or, indeed, for reading at any time when we are not disposed to make large intellectual demands. During the course of his official experience Major Griffiths must have acquired considerable knowledge of the criminal classes; but Roopy Patch is a little too clever for credibility, and is clearly drawn from the major's imagination rather than from his memory. Still, as he and his accomplice, Mr. Kight, are ingenious and entertaining rascals, the reader is not likely to trouble himself with questions concerning their genesis, but will be content to read without curious inquiry the story of their success in figuratively cutting each other's throats.

If Mrs. Lovett-Cameron had wished to describe the extent of her material she should have made a slight alteration in the title of her story. *Neck or Nothing* is a name that sounds well, but has no special relevance, while *Next to Nothing* would have been equally alliterative and a good deal more appropriate. Never was so little narrative matter spread over nearly 120 pages, and yet in spite of the extreme tenuity of the tale it is really very bright and readable from first to last. There is a little hunting, a little scheming rascality, and a little love-making, in which, for the sake of variety, the hero is perfectly passive, while the heroine and her rival are alert and active; and all these little are made the most of, and mixed together in a pudding which swells in the cooking and proves quite light and digestible.

Mr. Walter Fairlie's somewhat crude story, *Wrecked in London*, seems to be intended mainly as an impeachment of the London police, who are represented as being in the habit of locking up perfectly innocent and respectable girls, and then perjuring themselves by swearing that their helpless victims have been drunk and disorderly. We have no doubt that there are black sheep in the force; but even black sheep do not, like Mr. Fairlie's constables, commit heartless cruelties without any motive supplied either by spite or by hope of possible advantage. The story of Maggie Wilmot's abduction, though perhaps a little more credible, is decidedly unpleasant; and we can find nothing in the manner of the story to atone for the very unattractive nature of much of its matter.

Uncle Reuben's Secret is not properly a novel, but a pleasant wholesome story for young people, whose enjoyment will not be marred by recognition of the fact—obvious enough to their seniors—that Miss Kate Wood is hashing-up again one of the most

familiar of the cold shoulders of fiction. The wealthy uncle who returns from America, or Australia, or India after an absence of many years, and who professes to be quite impecunious in order to test the disinterested affection of his relatives, is a very old friend indeed, and in Miss Wood's pages he retains all his well-known peculiarities. To the readers for whom the book is intended he will, however, be a new acquaintance, and he is surrounded by a very lively and life-like group of young people. The twins are specially good, and the whole story is certain to please.

In utter gruesomeness of revolting detail the wild literary nightmare entitled *The Two Crosses* is, so far as our memory serves us, without a rival. Those who enjoy nightmares will find it abundantly soul-satisfying.

JAMES ASHCROFT NOBLE.

CLASSICAL BOOKS.

Platonis Apologia Socratis. With Introduction, Notes, and Appendices by J. Adam. "Pitt Press Series." (Cambridge.) Even after the late Mr. Riddell's excellent *Apology of Plato* there was room for another edition, and especially for one intended to meet the wants of schoolboys and passmen at the universities. Mr. Riddell's notes, good as their quality was, were too few and far between; and it is probable that his book has been bought rather for the sake of the wonderful Digest of Platonic Idioms which it contains than for its direct assistance in the text. But Mr. Adam's little edition is just what was wanted. His notes are copious and to the point; and it will be the fault of students themselves if, after using his commentary, they do not know their *Apologia* well. The word *ἐμμελὲς* in p. 20b is altogether passed over by Mr. Riddell. Mr. F. J. Church, in his recent translation of the *Apologia* and other dialogues, translates "could teach so cleverly," which seems hardly what the context requires. But Mr. Adam probably gives the right sense, "at a moderate fee," comparing for this meaning of the adverb *Plat. Legg.* 760a. Occasionally Mr. Adam has the better even of Mr. Riddell in the interpretation of a passage. In p. 40e, for instance, the latter explains *αὐτὸν* as a resumption of *ἰδιώτην τινὰ* and *Βασίλειά*, after the intervention of *εὐαριθμήτους ἀν εἰρεῖν*. But no resumptive word is wanted after so short an interruption, and *αὐτὸν* would be much more forcible if, with Mr. Adam, we make it = *ἑαυτὸν*: "even the great king himself" (Church). In p. 41b there is an awkwardness about *ἀντιπαράβαλλοντι*, and the passage is variously punctuated. Göbel has a full stop at *αὐτόθι* and a comma at *τέθηκεν*. Mr. Adam follows other editors in putting a comma at *αὐτόθι* and a colon at *τέθηκεν*, although he recognises the asyndeton which is the consequence. Would it not be possible to put a comma (or even a colon) at *Τελαμώνος*? Then we should require no stop at *τέθηκεν*, and the sentence would run smoothly without asyndeton. One other question. If "the best MSS." have *μᾶλλον οὐδὲν* in p. 18b, and if that yields a good sense (as rendered by Riddell or Church), why does Mr. Adam read and translate *οὐδὲν μᾶλλον*?

The Cyropaedia of Xenophon. Books I.-II. With Introduction and Notes by H. A. Holden. (Cambridge: The Pitt Press.) What Dr. Holden calls Xenophon's "greatest work" has suffered no small neglect in this country. There is probably no complete edition of the *Cyropaedia* with English notes except that of Mr. Gorham, now many years old; and only fragments of the work have since been edited (Bks. IV.-V., by Dr. Bigg, Bks. VII.-VIII. by

Prof. A. Goodwin). We should be inclined to suggest, if Dr. Holden will pardon the remark, that the *Cyropaedia* is the dullest of Xenophon's writings, and that few editors have had the courage to undertake what Dr. Holden promises us presently—a complete edition. The eagerness with which everybody who writes about this unfortunate work pounces upon the little romance of Pantheia and Abradates, suggests relief rather than admiration. The truth is, it is a moralising book, a book written with an object and without any genius; and the manners and customs which it incidentally describes are not an interesting picture of one nation, but are derived from a clumsy blending of Xenophon's Athenian education, his Asiatic wanderings, and his Spartan tastes. But Dr. Holden has done his part with characteristic thoroughness. His introduction and notes are very full and helpful, and so is his running analysis. Here, however, we dissent once or twice from his account of the course of events. Cyrus had not, we think, "passed the two youthful stages" of the Persian discipline (p. 113) when his mother took him to Media. He was only a boy, not an *ἐφηβος*, as Xenophon clearly tells us in I. v. 1. Nor does he "return to Persia" in I. vi. 1 (p. 169). He was already in Persia. He merely "went home." In I. vi. 12, by the way, Dr. Holden prints the old reading *Ὁ μὲν μνηστὴρ*, but the reading with which his commentary deals is that of Hug and G. Jacob, *Εὖ μνηστὴρ*.

Homer's Iliad, xxi. By A. Sidgwick. (Rivingtons.) The merits of Mr. Sidgwick's school-books are well known. We only wish he had avoided two mistakes. In the introduction, which is repeated from Book xxi., the account of the Homeridae and of Pisistratus is wrong (p. 11), as any reader of Mr. Monro's *Iliad* knows. And, secondly, Mr. Sidgwick's philology is—alas!—obsolete. The value of "philology" to boys is dubious; but it is at least needless to teach them about "Ja" and "Bhiam" (l. 22) and other things they will only have to unlearn. With these reservations, we can thoroughly recommend the book.

Selections from Martial. By J. R. Morgan. (Rivingtons.) Mr. Morgan has selected seventy-five easy epigrams of Martial "as a stepping-stone to higher things for boys who can do their twenty lines of Vergil at a lesson." The idea is good, and the selection judicious; though the book is not long enough to fill up a term's reading. The scholarship of the notes sometimes requires revising, e.g., the explanations of i. 70.5 and 17, iv. 13.7, vi. 28.7, vi. 43.8, vi. 61.2, and one or two more, are rather doubtful. The translations, too, are sometimes paraphrases. If a boy is saved a lexicon, he should at least be told the literal sense of his word. But, nevertheless, we think that many schoolmasters will find the book serviceable.

Cicero de Senectute. By L. Huxley. (Oxford: Clarendon Press.) We are afraid we cannot speak highly of this book. It has two main faults. First of all, the notes are not very accurate in point of scholarship. The words *ut in gratiam cum voluptate redeamus* (§ 56) are rendered "so that we are restored at last to favour with pleasure to ourselves"; *prudencia* is said to mean "learning" (§ 1); *chiasmus*, the figure of speech, is explained as "gaping" (p. 6, l. 20). And these are only small specimens out of very many. Secondly, the notes are not well put. The *quincunx* is explained "lines set diamondwise," which is just the way the Romans did not describe the pattern. There are far too many cross references, which Mr. Huxley, as a schoolmaster, cannot imagine to be of much use. However much he may like the plan of explaining an author from himself, this is not the way to do it. Some of the philological notes are not

wanted (p. 17.3, *ib.* 17, &c.) The *De Senectute* has been already admirably edited by Dr. Reid, and Mr. Shuckburgh has produced a very useful little book. Mr. Huxley has not imitated them. The Clarendon Press seems unlucky with the *De Senectute*.

Cicero de Senectute. By E. W. Howson. (Rivingtons.) This little edition is intended as a companion volume to Mr. Sidgwick's *de Amicitia*. The notes, on the whole, are scholarly; but there is an extraordinary blunder in the explanation of *emancipata* (§ 38). We are inclined to think that, with the exception of the biographical notes, they are much too short. The *de Senectute* and *de Amicitia* contain a great many difficulties for a fifth-form boy, many more than Mr. Howson's commentary recognises. We are sorry to have to add that the book seems to us to be in many parts nothing more than an abridgment of Dr. Reid's work, and that quite without acknowledgment. Even the note on *emancipata* is only a muddled abstract from Dr. Reid. We venture to think this is a little unworthy of a Fellow of King's.

Notes on Thucydides I. By B. Geare. (Longmans.) Mr. Geare's notes are not bad, but we cannot say we think they were worth publishing in their present shape. They seem to have been thrown together a little after the fashion of a *variorum* edition; and, with much that is good, much that is bad has also crept in. The quotations in the earlier part of the book, from Curtius's Greek history are very unhappy. The first volume of Curtius is the least valuable and most uncertain of the four—at least, from a schoolmaster's point of view. And the notes are not always worded very carefully. Some might have come out of a boy's note-book.

Anglice Reddenda. Selected by C. S. Jerram. Second Series. (Oxford: Clarendon Press.) The success of his first series has induced Mr. Jerram to make a new collection, recognising that constant use at any school soon exhausts the usefulness of such compilations. Series II. differs from Series I. in several points. It is, as a whole, more advanced. It contains a larger number of extracts from Homer and Herodotus. The pieces are longer, and a useful table of references (pp. 19-24) has been added. The printing appears to be very correct, and the book as a whole is convenient for its purpose, to be used either for written exercises or for oral construing at sight. Now and then the *graduating* seems doubtful or unsound, e.g., 49, though from Caesar, is very hard, while 156, though from Cicero, is comparatively easy. Still, on the whole, the book deserves the success of its predecessor.

THE fourth edition of Madvig's text of *Livy*, XXI.-XXV. (Hauniae: Gyldeudal) does not differ materially from that which was issued in 1880, except in greater clearness of typography. In xxii. 38.4, he would read *aptandi* for *petendi*; and in § 9 of the same chapter for the corrupt *quodne* he gladly accepts the conjecture of Zachariae *quid ni*, reading below *diem* for *et diem*—a very neat restoration of a passage which has long been troublesome. In xxiv. 3.2 a slight change of punctuation has greatly improved the sense. It is pleasant to find that the veteran scholar, even though he was dependent upon the eyes of others, continued to keep this edition of his favourite author up to the latest results of scholarship.

Die Quellen der Odyssee. By Otto Seeck. (Berlin: Siemenroth.) Herr Seeck devotes his 420 pages to an attempt to dissect the *Odyssey* in accordance with the methods of Kirchhoff and Wilamowitz-Möllendorf. We fear we cannot recommend his book, but a sketch of his results may be both instructive and amusing.

He discovers three *Urodysees*, a "Telemachie," a "Transformation," and a "Contest with the Bow"—the first two of late date, the third very old, but all intertwined by Pisistratus into one whole. Thus, in one book, ll. 1-50, 84-99, 121-327, 444-453, and 627 belong to the *Telemachie*; ll. 51-80, 100-118, 330-384, 387-443, and 454-626 to the "Transformation"; the "Bow" is unrepresented, and the remaining nine lines are due to the Pisistratean editor. The proofs given for all this are very weak. As an example, we may quote the argument for the Pisistratean recension. Briefly, it seems to run as follows (p. 385 foll.). Dieuchidas, a Megarian writer, who lived, possibly, about 350 B.C. (Wilamowitz), mentions Pisistratus, and a corrupt and ambiguous passage in Diogenes (1.57) may possibly imply that he knew of a Pisistratean edition of Homer. Now, Dieuchidas sometimes copies Hellanicus. He may possibly have done so here. Moreover, an interest in literature may possibly have existed in the sixth century B.C. "Was wissen wir," exclaims Herr Seeck, "vom sechsten Jahrhundert?" Homer, having been thus edited, was placed in the state archives, and for a while forgotten. A popular Homer, very unlike the official one, was alone current. Hence it comes that the Attic dramatists seldom treat a Homeric subject (Paley). Finally, however, the official text became the usual one, and it is that which we now have. In this string of impossibilities one point only need be noticed. The passage of Diogenes mentioned is corrupt; but, as it stands, it may easily bear another sense than Herr Seeck's. "Diogenes [so it can be rendered] rejects the view that Pisistratus inserted ll. 2-546, and thinks, like Dieuchidas, that Solon did so." This means only that Dieuchidas gave the usual account of Solon's action in the Salamis quarrel. We have written thus much because the Pisistratean recension has hitherto been regarded as exploded; and its renovation, whether by Wilamowitz or by some lesser light, is noteworthy. But the reflection with which we really leave Herr Seeck is different. A little while ago there was reviewed in the ACADEMY a treatise on three books of the *Iliad*, filling 1,800 pages. Dr. Seeck has written 400 pages on the *Odyssey*. Who pays—the writer, the publisher, or the customer—for this flood of dissertation?

We have received *Selections from Caesar*, by the well-known editor of school-books, Mr. G. L. Bennett (Rivingtons), which deserves to be warmly recommended; *Selections from Ovid*, by Messrs. Heatley & Turner (Rivingtons), comprising fifty-five elegiac pieces, with notes, &c., for young boys; *Easy Selections from Ovid*, by H. Wilkinson (Macmillan); and *Easy Latin Passages for Unseen Translation*, by A. M. M. Stedman (Bell).

We also have on our table *Odyssee Epitome* by Pauley and Wotke, and *Vergilii Carmina selecta* by Eichler, both belonging to the "Schenk Series" (Freytag & Tempky). Both are "texts" only, but the latter might be of use to schoolmasters wishing to read the best parts of Vergil quickly with a high form. It contains a map of Hell, to illustrate Aeneid VI.

NOTES AND NEWS.

MESSRS. CHAPMAN & HALL will publish immediately in a volume the series of papers on "The Present Position of European Politics" that have recently been appearing in the *Fortnightly Review*. The title page states that they are "by the author of *Greater Britain*."

MESSRS. MACMILLAN announce two volumes of School Sermons—by Mr. Herbert A. James, now dean of St. Asaph, but lately headmaster

of Rossall; and by Mr. E. C. Wickham, headmaster of Wellington college.

MESSRS. MARCUS WARD & Co. will publish early this autumn an important work, in two volumes, on the Canary Islands. The writer, Miss Olivia M. Stone, author of *Norway in June*, visited with her husband all the islands of the group, being the first English people to accomplish the feat. Illustrations from photographs taken during the tour, and eight maps made from the author's personal observations, will accompany the letterpress.

DOM ODILO WOLFF, of the Beuron congregation of Benedictines, has in the press a work on the Temple of Jerusalem and its dimensions, in which several hitherto obscure points concerning its exact position and dimensions will be cleared up. An essay on the principles of the measures used in planning the temple, in which the geometrical fundamental rule of its construction is established, cannot fail to interest antiquaries. The author treats successively the tabernacle, Solomon's temple, Zerubabel's and Herod's temple. The volume will be illustrated with a dozen lithographic plates.

WE are glad to hear that Sleeman's *Rambles and Recollections of an Indian Official*—a work originally written in 1835-6, and now almost unattainable—is to be reprinted in India, by the Himalayan press at Lahore. It may be remembered that Prof. Max Müller, in his *India: What can it teach us?* expressed a strong desire for a cheap edition of this book, as being an authoritative account of native character by a most accurate and unprejudiced observer.

MESSRS. M. H. GILL & SON, of Dublin, will shortly publish a new novel, entitled *Moy O'Brien: a Tale of Irish Life*, by Miss E. Skeffington Thompson; also, *Handbook of the History of Philosophy*, by Albert Stöckl, part 1, "Pre-Scholastic Philosophy," translated by Prof. T. A. Finlay, of University College, Dublin.

MESSRS. CASSELL & Co., have made arrangements for the issue of a new and revised edition of *The Sea: its Stirring Story of Adventure, Peril and Heroism*. The work, which will be brought down to the present time, will be issued in serial form; and Part I. will be published on July 25.

Child's World Ballads is the title of a new volume of poems by Mrs. Sarah Piatt, announced by Mr. Elliot Stock for immediate publication.

MESSRS. W. H. ALLEN & Co. will shortly publish a new novel by Esmé Stuart, entitled *In His Grasp*; the story is "respectfully dedicated" to the Society for Psychical Research.

MR. BERNARD QUARITCH will have ready for issue this month a new edition of his "General Catalogue" of Books and MSS., in six volumes of about 4,500 pages in all, containing about 40,000 entries. A seventh volume, consisting of the index, will follow next year. A limited number of copies will be printed on large paper. Mr. Quaritch announces that he will issue no more classified catalogues; but that henceforth he will confine himself to "rough lists," of which he has already sent out at various times more than eighty.

MR. CHARLES LELAND—Hans Breitman—will read a paper before the Royal Society of Literature on Wednesday next, July 6, at 8 p.m., upon "The Literary Training of the Memory and of the Eye."

THE Edinburgh Public Library Committee have appointed Mr. Hew Morrison, schoolmaster at Brechin, as principal librarian. There were fifty-two candidates for the office

and these included several practical librarians of recognised ability and long experience in library work.

THE Queen has signified to the Rev. C. T. Wilson her acceptance of a copy of his book, *Russian Lyrics in English Verse*.

Correction.—In the announcement of the forthcoming *History of Berwick*, which appeared in the ACADEMY of last week, it was stated that much useful material would be used from the collections of the late Mr. James Hardy. This should have been "from the collections of the late Mr. Robert Weddell, of Berwick." It is the revision of the MSS. that Mr. James Hardy has kindly undertaken.

UNIVERSITY JOTTINGS.

MR. H. J. MACKINDER, of Christ Church, has been elected to the new readership in geography at Oxford, on the joint nomination of the delegates of the common university fund and the Royal Geographical Society. Mr. Mackinder, it may be recollected, read a paper before the Geographical Society in January last upon "The Scope and Methods of Geography," which attracted considerable attention.

THE little volume in preparation for the bazaar to be held at St. Andrews, towards the end of August, for the Students' Union promises to be of more than ephemeral interest. It has been edited by two of the professors, and will contain contributions by Andrew Lang, R. L. Stevenson, Austin Dobson, F. Anstey, E. Gosse, J. W. Mackail and others, including students now in residence at the university, with illustrations by B. Lemon, H. Rivière, W. Hole, and T. F. Paton.

AMONG those upon whom honorary degrees were conferred by the university of Durham at the midsummer convocation were—Mr. Barclay V. Head, of the British Museum, author of *Historia Numorum*; and the Rev. John C. Atkinson, author of *Cleveland Ancient and Modern*, and many other archaeological and historical works.

MR. HENRY WHITE WALLIS, the Hibbert student of 1884, whose essay on "The Cosmology of the Rig-Veda" has just been published by the Hibbert trustees, has been elected a fellow of Gonville and Caius College, Cambridge.

THE *Cambridge University Reporter* prints the names of all those upon whom the degrees of Doctor in Letters and Doctor in Science have been conferred up to the present time. The number is thirty, of whom the following fourteen are Doctors in Letters—Isaac Taylor, W. W. Skeat, H. Sidgwick, A. W. Ward, J. Peile, R. C. Jebb, H. Jackson, C. A. M. Fennell, J. E. Sandys, Percy Gardner, A. S. Wilkins, J. Gow, J. P. Postgate, and J. S. Reid. Of the total, thirteen are from Trinity, five from St. John's, four from Christ's, three from Caius, and two from Peterhouse.

THE annual report of the library syndicate at Cambridge contains the following paragraph regarding the principal additions recently made to the library:

"The presents made to the library in the year 1886 are of unusual interest and value. They include the splendid library of Chinese books collected and presented by Sir Thomas Wade, Mr. Cecil Bendall's gift of Sanskrit MSS. from Northern India, and the Badger collection of Syriac and Christian Arabic MSS. presented by the Society for the Promotion of Christian Knowledge. The generous gift of Mr. Bradshaw's representatives includes, besides minor items, his MS. note-books and papers, containing the record of many of his bibliographical researches, and an important series of books either printed in Ireland, or connected with that country, which was formed by the late

librarian as a supplement to the Irish collection presented by him to the university in 1870. From Mr. Bradshaw's library the syndicate have also acquired by purchase the great Madden collection of ballads; and to the generosity of the subscribers to the Bradshaw memorial fund they owe the late librarian's *adversaria*, his choice collection of Civil War newspapers, and a number of early pamphlets and other scarce pieces, which have been presented during the current term."

AMERICAN JOTTINGS.

THE *Open Court*, of Chicago, "a fortnightly journal devoted to the work of establishing ethics and religion upon a scientific basis," has received permission from Prof. Max Müller to print in full the series of lectures upon "The Science of Thought," which he delivered last March before the Royal Institution. One of these lectures has already appeared in the *Fortnightly Review*; but we understand that neither of the other two—on "The Simplicity of Thought" and "The Identity of Thought and Language"—will be published separately in this country. In the number of the *Open Court* for June 9, we also notice contributions from Mr. Moncure D. Conway, Mr. R. A. Proctor, Prof. H. C. Adams, and Mr. John Burroughs, besides a London letter signed "Hypatia Bradlaugh Bonner."

THE Papyrus Club of Boston has contributed 600 dols. (£120) towards the project for building a summer cottage for Walt Whitman, recently noticed in the ACADEMY. The *New York Critic* states that Walt Whitman's income from all sources last year amounted to 1,600 dols. (£320).

AT the suggestion of Prof. Howard Crosby, of New York, the Rev. Dr. W. C. Winslow has begun to form a list of patrons for the Egypt Exploration Fund, each patron being pledged to contribute not less than twenty-five dollars annually. The first patron who has entered his name upon Dr. Winslow's new list is Col. Elliot F. Shepard, of New York.

AT the recent annual meeting of the American Oriental Society in Boston, the executive committee were authorised to transmit to M. Naville the congratulations of the society upon the successful accomplishment of his great labour, the compilation and publication of the variorum edition of *The Book of the Book*.

THE American branch of the firm of Cassell & Co. announce a novel entitled *A Tragic Mystery*, written by Mr. Julian Hawthorne, in collaboration with Inspector Thomas Byrnes, chief of the detective bureau of New York.

MESSRS. GINN & Co., of Boston, announce for publication during the summer a thoroughly revised edition of Dr. Albert S. Cook's translation of Sievers's *Grammar of Old English*; and, later in the year, Zupitza's *Old and Middle-English Reader*, translated by Prof. G. E. MacLean, of the University of Minnesota.

MESSRS. BENJAMIN BROS., of New York, announce for publication, in the autumn, a new periodical, "devoted to the interests of those who collect rare books, prints, and autographs," to be entitled the *Collector*.

THE ninth term of the Concord school of Philosophy will begin on July 13. Twelve morning lectures will be devoted to Aristotle, and ten evening lectures to dramatic poetry.

MR. EDMUND ROBERTSON'S little book on *American Home Rule*, recently published by Messrs. A. & C. Black, of Edinburgh, has received the following commendation from the highest American authority, the *New York Nation* of June 16:

"Within the limits that the author has set himself, he has done his work with singular accuracy. . . . [He has] furnished us with a really

excellent political text-book. We should hardly know where to turn for a clearer and neater account of our complicated system of government within an equal space."

ORIGINAL VERSE.

A GERMAN JUBILEE ODE.*

Zum 50 jährigen Regierungs-Jubiläum Ihrer Majestät der Königin Victoria von Gross-Britannien und Irland.

21. JUNI 1887.

Es tön't ein Festgruss durch die Welt in tausend-fachem Wiederhall
Und pflanzt sich fort von Pol zu Pol als froher Kunde Jubelschall.

So weit der Menschen buntes Volk bewohnt das weite Erdenrund,
Ein Name klingt heut' herzensfroh durch Land und Meer von Mund zu Mund.

Victoria! die Fahne flieg't bei schmetterndem Trompetenton,

Victoria! vom hohen Mast jauchzt es des Meeres rauher Sohn.

Victoria! die Trommel dröhnt's von glänzendem Paradefeld,

Victoria! es blüht das Wort mit Donnerschlag durch alle Welt.

Bei Waffenklang, im Pulverdampf, bei Hurrahruf, Commandowort,

Durch Sturm und Braus, Victoria! Aufjauchzend klingt es fort und fort,

Ein tosend Meer von Lieb und Treu umschäumt Alt-England's weiten Strand,

Den Wall von Trotz und Mannesmuth, erschüttert nie im Weltenbrand.

Victoria! Du Siegerin! so weit des Löwen Zeichen gilt,

War Deines Namens hoher Klang stets Deines Volkes Schutz und Schild;

Wo irgend eine Woge schäumt, da flattert Albion's Panier,

Und in den Kampf für die Cultur zieht seiner Söhne stolze Zier.

Wo Tyrannei und Barbarei das Menschenthum in Fesseln schlägt,

Ist's England's Heldenvolk, das stets den Lorbeer des Befreiers trägt.

Wo irgend ein geknechtet' Volk ringt muthig für sein göttlich' Recht,

Hat noch des Briten starke Hand die rohe Willkür stets geschwächt.

Und wo nur je ein flüchtig Haupt als Schirmstatt England sich erkor,

Vergeblich nie hat es geklopft an dieses Volkes gastlich Thor.

Wo einst das Sklavenschiff das Meer geschändet mit lebend'gem Gut,

Streicht heute friedlich, stolz und frei der Segler durch die blaue Flut.

Ein Weltenreich, so gross und kühn, in seinem Bau so meisterhaft,

Dess' Wurzeln trinken aus dem Born von tausend-jähr'ger Heldenkraft,

Das nie gewankt im schwersten Sturm, von Gott und seinem Recht nicht lässt,

Ein Riesentempel steh't es da, geschmückt zu einem Weltenfest.

So bring, Victoria, Dein Reich Dir Heute seine Wünsche dar,

Und flicht der Liebe grünes Reis Dir jubelnd in das greise Haar.

Hell schimmert wohl das Diadem, mit dem Dich schmückt des Reiches Macht,

Doch schöner prangt der Liebe Zoll, der Herscher-tugend dargebracht.

* This ode, by Prof. Keller, was addressed to the Queen—and accepted by her—in connexion with the jubilee present from Germans resident in England, which consisted of a picture by Prof. von Werner, representing the congratulatory scene by all the members of the German Imperial family on the ninetieth birthday of the Emperor William. A sketch of this picture was submitted to the Queen on Wednesday of last week by a deputation consisting of Herr Oscar von Ernsthausen, Prof. Max Müller, Baron von Stern, &c.

Victoria! durch fünfzig Jahr' ziert Deine Stirn
des Reiches Glanz,
Durch fünfzig Jahr wand Liebe Dir der Tugend
duft'gen Blütenkranz,
Und Macht mit Anmuth, eng vereint, hält ewig
jung den ält'sten Thron,
In deiner Königin erstrahlt dir ew'ge Jugend,
Albion!

Victoria! durch fünfzig Jahr' stand'st Du getreu
zu Deiner Pflicht,
Nicht eine Stunde deckte Nacht in Deinem Reich
der Sonne Licht,
Drum' muss Dein Jubeltag auch heut' ein Volkes-
Jubiläum sein,
Denn seinem Jubel leuchtet ja ein Halbjahr-
hundert Sonnenschein.

So weit des Briten Zunge klingt, so weit die Erde
Menschen trägt,
So weit der Grösse und der Kraft, der Tugend wo
ein Herz nur schlägt:
Stürm' aus der Millionen Brust zum Himmel
donnerndes Hurrah!
Brau's über Land und Meere weit: Heil, tausend
Heil, Victoria!

J. B. KELLER.

THE HISTORY OF THE INVENTION OF PRINTING.

IX.

WHEN we now turn to the four editions of the *Speculum*, and observe that they are all anopisthographic (figures and text), and that the text of one of them is partly xylographic and partly typographic, we meet again with difficulties when we assign them to the period 1471-1474. We must then assume that their printer continued to print, perhaps for a good many years, his books partly from wooden blocks (xylographically) and partly with movable metal types, many years after the former mode of printing had been practically abandoned on account of the perfection to which the latter mode of printing had been brought. It is true that block-books were printed anopisthographically even so late as 1475, but not by printers who practised the art of printing with movable metal types. To bibliographers like Dr. Van der Linde the peculiar and primitive condition of the *Specula* is no difficulty. As to their anopisthographic condition, they argue that that was natural and necessary, since the mode by which woodcuts were printed rendered the versos unfit for further operations. Very well! But the art of printing woodcuts together with text set up in movable metal types on both sides of the paper was already understood in Germany so early as 1461, and it would be very strange indeed if this first Dutch printer (who, if he were not the inventor of printing, must have learned his craft in the perfect schools of Germany) should have been unacquainted with that art. Moreover, the pages of the preface consist, in all the four editions, wholly of text, without any woodcut at all; and as this preface required in the Latin editions no more than five pages, it is difficult to see why the printer, if at the time that he printed the *Speculum* he understood the art of printing on both sides, should have printed this preface on three sheets or six leaves (= twelve pages), whereas, if he had printed on both sides two sheets or four leaves (= eight pages) would have been amply sufficient for his purpose. Even then he would have been able to leave (as he has done now) a blank leaf (two pages) at the beginning, and one blank page at the end of the quire to agree with and to meet the blank page with which the next quire would begin. And the way in which the preface of the Dutch editions of the *Speculum* is printed

proves that their printer knew to be economical with his paper, for that preface requiring four pages only, he dispensed with the entire blank leaf at the beginning, which we find in the Latin editions, and simply left one blank page (the first) at the beginning, printing the four pages of text on the second and seventh, third and sixth pages of the quire. I believe we may infer from this peculiarity that the printer of the *Specula* did not understand the art of printing on both sides at the time that he produced the four editions. And as regards the other peculiarity of one of the Latin editions being printed partly from wooden blocks (text and all) and partly with movable types, it does not trouble some bibliographers in the least. They say that either the original printer must have run short of types, or must have had an accident with certain sheets, and so decided to reprint the wanting sheets xylographically rather than go to the trouble of casting new types; or the original printer transferred his stock of printed sheets to another person, with some sheets missing, which the new proprietor supplied by printing them from blocks cut for the occasion. These explanations may do service (for one moment of argumentation) for the mixed Latin edition which has twenty xylographically printed leaves. But they are hardly applicable to the Dutch edition, which has two leaves (49 and 60) printed with types differing a little, but still materially, not only from those of the other leaves of the book and the other editions of the *Speculum*, but from all the other types of the Costeriana. Surely, neither an old, nor a new proprietor, if he did not think it worth his while to cast new types for twenty leaves wanting in one edition (and now supplied by block-printing), would have been so foolish as to undertake such a labour for no more than two leaves in another edition. Moreover, the argument that a new proprietor would have considered it a more simple process to cut blocks (which would be useless for any other purpose) for the text of no less than twenty folio leaves (= forty columns), than to cast a new type (which could be used for a hundred other purposes) for the printing of these pages, might impose very well on persons who are still under the erroneous impression that the early printers required as large a quantity of type as those of the present day; but it will hardly pass muster with those who have realised that the early printers really worked with a very small quantity of type, and only needed a small quantity, as they all printed their books page by page.

All that has been said on these twenty xylographic leaves, and on the relative position in which the edition in which they occur stands to the edition wholly printed from movable types, as well as on the order in which the four editions of the *Speculum* have probably been published, appears to me very unsatisfactory. Unfortunately, the copies of the four editions are so scattered up and down different places of Europe (and America?) that it is well nigh impossible to make an adequate examination of them. Some authors assure us that the Latin edition with twenty xylographic leaves (which I shall call A) is really later than the Latin edition, which is wholly typographically printed (and which I shall call B). Ottley, who took considerable pains in examining the two editions, concluded from the breakages and cracks observable in the impressions of the woodcuts that A is later than B; and he considered his opinion confirmed by the fact that he saw, or thought he saw, that the twenty xylographic leaves of A, were facsimiles of the corresponding (typographic) leaves in B. Ottley's opinion, however, about the breakages and cracks, was declared untenable by Bernard and Berjeau, who both took

as much pains as Ottley to examine the two editions; but it was endorsed and adopted by Sotheby and Holtrop. When we examine the facsimiles of two identical pages of A and B which Mr. Holtrop has given in his *Mon. typogr.* (pl. 17 and 20), it seems clear that either of the two texts served as a model for the other; for in the first line we find *mille* printed as *nulle* in both editions, and in the second column we have in l. 10 *tupiter* without a contraction for the first *r*, and in l. 21 *mdei* for *iudei*; so that we shall perhaps not be wrong in saying that substantially A followed B, or that the latter followed A, and that the two editions have not been set up from two different MSS. When we further examine the differences between the two texts, it would seem that the compositor of B has endeavoured to produce a more contracted text than the compositor of A, and in one or two cases improved upon the latter, as, for instance, col. 2, l. 1, *daud.* (for *dauid*) against *dad.* in A; and in l. 21 *aquā*, against *aq.* with two contractions in A. Mr. Holtrop (*Mon. typ.* p. 22 and 23) has collected twenty-four variations between the two texts, which prove, according to him, that the differences between them are not faults of the copyist. But it does not seem to have struck Mr. Holtrop that, in col. 2, l. 2, A has: "*Angeli occidiss3 (occidisset) derisores Christi . . .*," whereas B has correctly, "*Angeli occidissēt (occidissent).*" &c. This correction of B seems to prove that it is later than A; for the compositor of the latter text seems to have been able to read and understand Latin, so that if he had copied B, he would hardly have deliberately altered the contracted but correct "*occidissēt*," into a still more contracted and wrong "*occidiss3*."

I believe a further comparison of the various readings of the two texts would yield a more trustworthy criterion as to the relative position of the two editions than an examination of the cracks and breakages in the engravings; for the latter, having been printed by a very imperfect process, are liable to show defects where the blocks themselves might have been perfect. But I am unable for the present to make such a comparison myself, as there is only one edition (A) within my reach in the British Museum. And as the question of the priority of the two editions does not effect my view as regards the priority of Haarlem printing, I leave it alone for the present.

Therefore, in dealing with the peculiar conditions of the Costeriana described above, and trying to account for them, we must not forget that if we place them all in a period beginning with 1471, and ending, perhaps, 1480, and consequently decline to accept their printer as the inventor of printing, that is to say, as a man who had never learned the art of printing from anybody else, and had no other specimens of printing before him, we must inevitably come to the conclusion that he wandered either from France or from Italy or from Germany into the Netherlands, and that he, a disciple of one of the perfect schools of printing then existing in those countries, would, alone among the numerous other pupils of the same schools, have so badly learned his craft that he alone printed as none other of his fellow pupils. How could we believe, for one moment, in such a state of things? It seems to me that we are driven to the conclusion that the printer of the Costeriana was a self-taught printer, who had never learned the art from anybody else, and, consequently, that he was the inventor of printing with movable types.

But it will be asked how we can separate the dates 1458 and 1471-1474, afforded us by five of the Costeriana—the works of Pius II., printed in type V.—from the remaining forty Costeriana in such a way as to reconcile the latter group not only with the year 1454,

when printing makes its appearance in a perfect condition at Mentz, but with a still earlier date, so as to establish the priority of those forty Costeriana over Mentz printing. Here I must first remark, what everybody else would remark also, that the five Costeriana which cannot be placed earlier than 1458, on account of their bearing the name of Pope Pius II., need not necessarily be placed so late as 1471-1474; for the fact that one of them was bought during the latter period is no evidence of their being printed during that period. The date of this bought copy, however, is of the utmost value, inasmuch as it shows us that the printing had been accomplished at least before 1474.

My second remark is that these five Costeriana (which we cannot date later than 1474, and may have to date, perhaps, so early as 1471, if not earlier) show a kind of superiority in type and workmanship over the forty other Costeriana, which compels us to place the latter group in an earlier stage than the former. This fact is, I believe, admitted by every bibliographer who has paid any attention to these books. It is true, Dr. Van der Linde is not of this opinion. He even places (p. 299 of his last work) the group of five Costeriana at the head of his list, and so makes the printer of these incunabula begin his career not before 1474. But the mere fact of his placing the various *Donatuses* (among which is one edition fragments of which were used as binder's waste so early as 1474), and *Doctrinales* and *Specula* later than the five works of Pius II., condemns his list as a piece of buffoonery to which we need not pay any attention. Therefore, I believe, I shall not be blamed by any fair-minded opponent of the Haerlem claims, if I say that 1474 is the very latest year that we shall have to consider for five of the Costeriana, and that we are at liberty to date the remaining forty works before that year. Perhaps it is unnecessary to add that the printing of forty different works was not accomplished in a day or two, and that, therefore, we shall be at liberty to work our way back with them a considerable number of years before 1474.

J. H. HESSELS.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- KAMBLI, C. W. Die sozialen Parteien u. unsere Stellung zu denselben. St. Gallen: Huber. 7 M.
 LOE, O. Fhr. v. Fürst Bismarck. Urkundliche Beiträge zum Ruhme d. grossen Mannes. Basel: Bernheim. 5 M.
 RABUSON, H. Un homme d'aujourd'hui. Paris: Calmann Lévy. 3 fr. 50 c.
 SCHMIDT, W. Die Inkunabeln d. Kupferstichs im kgl. Kabinett zu München. München: Verlagsanstalt f. Kunst u. Wissenschaft. 10 M.
 UFFALVY-BOURDON, Mme. de. Voyage d'une Parisienne dans l'Himalaya occidentale. Paris: Hachette. 4 fr.
 VICTORIN, A. L'ancienne place des Célestins: son théâtre etc. Paris: G. Hio. 6 fr.

THEOLOGY, ETC.

- CHEYBOSTOMUS, J. De Sacerdotio libri sex. Mit Anmerkgn. neu hrsg. v. C. Seltmann. Paderborn: Schöningh. 2 M. 50 Pf.
 LEY, J. Leitfaden der Metrik der hebräischen Poesie, nebst dem ersten Buche der Psalmen nach rhythmischer Vers. u. Strophenabtheilg. m. metr. Analyse. Halle: Waisenhaus. 2 M.

HISTORY, LAW, ETC.

- BOPPE, A. Correspondance inédite de Oulaide de Meemes Comte d'Avaux avec son père Jean-Jacques de Meemes Sieur de Roissy (1627-1642). Paris: Plon. 6 fr.
 BULMERINCQ, A. v. Das Völkerrecht od. das internationale Recht. Freiburg-I.-B.: Mohr. 6 M.
 CHRONIKEN, Basler, hrsg. v. der histor. u. antiquar. Gesellschaft in Basel. 3. Bd. Hrsg. v. W. Fischer. Leipzig: Hirzel. 16 M.
 COTTIN, P. Un protégé de Bachaumont: correspondance inédite du Marquis d'Éguilles (1745-8). Paris: Revue Rétrospective. 5 fr.
 DUNCKER, M. Abhandlungen aus der neueren Geschichte. Leipzig: Duncker & Humblot. 8 M.
 HARTER, E. Die Erbtochter nach altischen Recht. Leipzig: Fock. 1 M. 50 Pf.
 HILDEBRAND, H. Livonica, vornämlich aus dem 13. Jahrh., im Vatikanischen Archiv. Riga: Deubner. 2 M. 50 Pf.
 JELLINEK, G. Gesetz u. Verordnung. Freiburg-I.-B.: Mohr. 10 M.

- KIPP, Th. Die Litsdenuntiation als Prozesseinleitungsform im römischen Civilprozess. Leipzig: Breitkopf & Härtel. 7 M. 50 Pf.
 SARWEY, O. v. Allgemeines Verwaltungsrecht. Freiburg-I.-B.: Mohr. 6 M.
 SCHAUBERT, F. Gustav Adolf u. die Katholiken in Erfurt. Köln: Bachem. 1 M. 80 Pf.
 WYNEKEN, W. Die Landfrieden in Deutschland von Rudolf v. Habsburg bis Heinrich VII. Hannover: Cruse. 1 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- ACTES du premier congrès international d'anthropologie criminelle. Turin: Bocca. 15 fr.
 BLASS, F. Naturalismus u. Materialismus in Griechenland zu Platon's Zeit. Kiel: Universitäts-Buchhandlung. 1 M.
 BUCHNER, L. Thatsachen u. Theorien aus dem naturwissenschaftlichen Leben der Gegenwart. Berlin: Allg. Verein f. deutsche Literatur. 6 M.
 FEIST, A. Die Schutz einrichtungen der Laubknochen dicotylar Laubbäume während ihrer Entwicklung. Leipzig: Engelmann. 3 M.
 FISCHER, P. Manuel de Conchyliologie et de paléontologie conchyliologique. Paris: Savy. 35 fr.
 JÄGER, H. u. E. BENARY. Die Erziehung der Pflanzen aus Samen. Leipzig: Spamer. 8 M.
 LORENZ, Th. Beitrag zur Kenntniss der ornithologischen Fauna an der Nordseite d. Kaukasus. Moscow: Lang. 16 M.
 SARASIN, P. u. F. Ergebnisse naturwissenschaftlicher Forschungen auf Ceylon in den Jahren 1884-1886. 1. Bd. 1. Hft. u. 2. Bd. 1. Hft. Wiesbaden: Kreidel. 14 M.
 SCHLICHTER, E. Zur Kenntniss der Thiophengruppe. Strassburg: Vandenhoeck. 1 M.
 WERNER, J. Hegels Offenbarungsbegriff. Ein religionsphilosoph. Versuch. Leipzig: Breitkopf & Härtel. 2 M.
 WISLICIENUS, J. Ueb. die räumliche Anordnung der Atome in organischen Molekülen u. ihre Bestimmung in geometrisch-isomeren ungesättigten Verbindungen. Leipzig: Hirzel. 4 M.
 ZUCKERKANDL, E. Das periphere Geruchsorgan der Säugethiere. Stuttgart: Enke. 7 M.

PHILOLOGY.

- KAMMER, E. Kritisch-ästhetische Untersuchungen betr. die Gesänge M. 3 O der Ilias. Königsberg-I.-Pr.: Hartung. 1 M. 50 Pf.
 KRULL, A. Gui de Cambrai, e. sprachl. Untersuchg. Göttingen: Vandenhoeck. 1 M. 20 Pf.
 STOKES, W. u. E. WINDISCH. Irische Texte. Mit Uebersetzg. u. Wörterbuch. 2. Serie. 2. Hft. Leipzig: Hirzel. 6 M.
 WINKLER, H. Zur Sprachgeschichte. Nomen. Verb u. Satz. Antikritik. Berlin: Dümmler. 6 M.

CORRESPONDENCE.

"CARFAX."

Cambridge: June 27, 1887.

I have pointed out, in my Dictionary, that the etymology of "Carfax" is solved by the Middle-English *carfoukes*, occurring in the Romans of Partenay as a translation of Old-French *carrefour* (Latin *quatuor furcas*), a place where roads fork off in four directions.

In Mr. Plummer's *Elizabethan Oxford*, just published for the Oxford Historical Society, we have an additional light upon the word. At p. 119 we find that it was spelt "Carfocks" and "Carfox" in 1566.

Littre points out that the Provençal form of the word is *carreforc*, whereas the usual Old-French form is *carrefour*, though *carrefour* also occurs; and he adds that the Provençal is the older and truer form. Starting from *carreforc*, the usual Old-French *carrefour* results from this by the loss of *c*, whereas the Middle-English *carfouke* or *carfok* results from the same form by the loss of *r*. Nothing but the Latin *furca* can possibly produce the *k*-sound which appears so persistently in the Oxford forms of the word.

At the same time it is quite clear, from Mr. Boase's delightful book on *Oxford*, that "Carfax" was also called *Quatervois* (pp. 87, 115, 177); and at p. 251 of Mr. Plummer's book we find that, in 1592, it was called "*Carfax* or *Cator Foyse*." This *Cator Foyse* or *Quatervois* represents a Latin *quatuor vias*.

The net result is that the same place had two distinct names. "Carfax," formerly *Carfox*, represents Latin *quatuor furcas*, while the alternative name *Quatervois* represents Latin *quatuor vias*. The latter name is now dead; but the reminiscence of it survives whenever we are told, by a natural mistake, that "Carfax" is "derived from" *quatuor vias*, which is simply impossible.

WALTER W. SKEAT.

THE MYTH OF CUPID AND PSYCHE.

Settlington: June 25, 1887.

The exposition of this myth has excited so much interest that I would ask to be allowed to note some further details.

1. Psyche, the new crescent moon, resembles Aphrodite, the old moon, so closely, that on her first appearance a new Aphrodite is reported to have appeared, and she is called and worshipped by that name.

2. The nuptial palace where Cupid comes to Psyche is clearly the star-decked heaven. It was built by divine, and not by human, hands; the crystal river is the milky way; the beasts pictured on the walls are the signs of the zodiac; the figures on the floor are the constellations; the innumerable jewels which give light like the sun are the stars; and the invisible music is the music of the spheres. Psyche floats through the air into this celestial palace from the top of a lofty mountain, and in the morning Cupid flies off through the starry skies.

3. The waxing of the crescent moon is repeatedly described. When the slender Psyche has been embraced by the dark bridegroom she increases rapidly in size. "She marvelled greatly that in so small a time her body should swell so big."

4. In the third quarter the moon begins to wane. Psyche is told how the dark serpent she has wedded will devour her, and that she will be "swallowed up in the gulf of his body."

5. Psyche's tasks are plainly meteorological labours. The stars, represented by grains of corn of various sizes, have to be sorted and arranged according to their order. From the clouds, the great sheep of heaven, she is bidden to gather the shining wool; and this she does when the sun goes down, and the sunset clouds leave their golden fleeces hanging, within her reach, upon the thorns. Lastly, she has to draw water from the black storm-clouds overhead, which are guarded by the fierce and horrible demons of the tempest.

6. In the fourth quarter the moon slumbers, having descended to the under world and received from Persephone a magic box which contains sleep. Cupid finds Psyche sleeping. He wipes the sleep from her face and puts it back into the box, and then brings his bride into the heavenly palace of the sky, where she tastes the cup of immortality, and takes her rightful seat among the celestial beings, while the child she bears, the next succeeding moon, is the image of his parents and of Aphrodite.

The significance of the whole parable is so transparent that it is difficult to believe that Apuleius, who had been initiated into so many of the mysteries, was not aware of the esoteric meaning of the myth; while it is still more difficult to understand how the tale should have hitherto escaped the keen analysis of modern mythological expositors.

ISAAC TAYLOR.

London: June 26, 1887.

It is a little difficult to understand why Canon Taylor and Sir George Cox take such exception to Mr. Lang's interpretation of this story. It is quite possible to grant all that Canon Taylor urges—viz., that the tale told by Apuleius is a distorted form of a Babylonian nature-myth—and at the same time to accept Mr. Lang's analysis, and to admit the relevance of the parallel which he draws between the Greek *Mürchen* and other tales found mostly among savages. Canon Taylor misses the whole point of Mr. Lang's contention by representing him as claiming that the myth was "invented" by the Greeks; and his own argument is vitiated by the tacit assumption that it was the Babylonians to whom the "invention" is due. Mr. Lang would, I think, say that tales such as that of

"Cupid and Psyche" are the outcome of a special mental and social state through which it is probable every race has at one time passed, and to which the ascertained condition of modern savages offers the nearest parallel. But it is part of his hypothesis, as I understand it, that *Märchen* are not invented by or among any definite race or tribe. Whether a hypothesis which attempts to recover from the mythological systems of the past traces of the mental and social condition of the men among whom those systems were worked out, be "barren," as Sir George Cox asserts, is open to question. The majority of folklorists will not share Sir George's opinion. Admitting, however, the correctness of Canon Taylor's analysis, what follows? Surely that the Babylonians were at one time in a state which led them to explain natural phenomena by analogies derived from their own social surroundings. Canon Taylor does not mean that they would have made up a tale about the dark half of the moon being a bridegroom whom the bride might not see, unless they were familiar with the idea of husbands and wives forbidden to look upon each other. When primitive man pictured the natural forces as sentient beings, he must surely have lent them not only his own ideas, but his own manners and customs. For Mr. Lang, the facts of the story constitute its chief interest, as they seem to him to establish a mental and social community between man and an early period as we can trace him back and uncultured man of the present day. Canon Taylor, on the other hand, is most interested by the details of the mythological explanation. But there is no necessary antagonism between the two views.

I would, however, point out to Canon Taylor that in basing his analysis solely upon the tale as found in Apuleius—a tale, upon his own showing, late and distorted—he is building upon a very insecure foundation. What does he make of the modern European variants of "Cupid and Psyche"? Take, for instance, the Danish version, collected by Grundtvig (transl. *Folk Lore Record*, vol. iii., pt. ii., p. 225), "Prince Wolf"? Would he regard this as indirectly due to Apuleius? If so, how does he explain the many differences of detail—differences in which the Danish version is borne out by variants collected from all parts of Europe? If "Prince Wolf" is independent of Apuleius, it must still, according to Canon Taylor, be derived from the hypothetical Babylonian myth. But in this case the details upon which so much stress is laid, being different from those in "Cupid and Psyche," the same mythological explanation will not fit both forms of, *ex hypothesi*, the same myth. One of the most marked features in stories of this class is that the heroine bears three children to her mysterious husband, that the latter carries them off immediately after birth, and that, at a later stage of the story, they help their mother in her search for the vanished husband. By what lunar phenomenon does Canon Taylor explain this incident? Another prominent feature, especially in the Teutonic variants, is the presence of special Teutonic mythical conceptions of the other world, such as the *Glassberg*. Does not this imply that the tale was current among German races at a time when such conceptions retained their full force? I cannot but think that if Canon Taylor will review the whole group of stories of which "Cupid and Psyche," though the most famous, is neither the most beautiful, nor, as I believe, the most archaic, he will turn his back upon the interpretation which he now puts forth.

Both Mr. Lang and Canon Taylor would probably agree in attaching importance to the details of stories of the "Cupid and Psyche" class, whether found among the people of

antiquity, or in modern Europe, or among modern savages, however much they differ as to the precise significance of such details. They would regard them, in common with other facts of folklore, as survivals of earlier beliefs and customs, and would make use of them in their attempt to reconstruct those beliefs. But there is a school which treats these facts in an entirely different way. The beliefs, customs, and fictions, roughly grouped together as "folklore," are, in its eyes, no survivals of an archaic past, to be reached through them alone; but are simply such misunderstood fragments of the higher learning of the race as have filtered down to the folk. However interesting they may be, their interest is of a nature diametrically opposed to that which the ordinary folklorist seeks in them. Hitherto, this school has turned its attention chiefly to *Märchen*, and its main thesis has been that of the Indian origin of popular tales. Opponents of this school will consider it not the least among the services which Mr. Lang has rendered to the scientific study of folklore, that he has, in the preface to his *Cupid and Psyche* and elsewhere, so demolished this thesis as to make it henceforth undeserving the slightest notice. But an attempt is now being made, with considerable ingenuity, to prove that the great majority, if not the almost entirety, of modern European folklore has its origin, not in a pre-Christian heathen past, but in popular conceptions of Christian belief, legend, and symbolism. In his Ilchester lectures, the Rev. Dr. Gaster has brought forward many arguments in favour of this view. Nor does he stand alone. In no field of folklore has the believer in the "survival" theory felt on safer ground than in that of customs. Yet it is impossible to deny the force of the onslaught made by M. Fustel de Coulanges on the views which seek to connect certain mediaeval practices with hypothetical systems of land-tenure and family organisation among the early Germans. If I am not mistaken, an attack in force upon the orthodox folklorist position will shortly be made all along the line, and the lateness of much that we have been treating as survivals of primitive belief and custom will be boldly proclaimed. Under these circumstances it would seem more advisable to place beyond question the soundness of the views which the great majority of folklorists hold about certain facts, than to discuss which is the most interesting—the anthropological or the mythological—way of interpreting those facts. ALFRED NUTT.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, July 4, 5 p.m. Royal Institution: General Monthly Meeting.
8.30 p.m. Anglo-Jewish Historical Exhibition: "The Educational Work of the Anglo-Jewish Community," by the Rev. S. Singer.
WEDNESDAY, July 6, 8 p.m. Society of Literature: "The Literary Training of the Memory and of the Eye," by Mr. Charles Leland.
THURSDAY, July 7, 8 p.m. Carlyle Society.
SATURDAY, July 9, 10 a.m. Geologists' Association: Excursion to Sudbury, Suffolk, in association with the Essex Field Club.
3.45 p.m. Botanic: General Meeting.

SCIENCE.

A Comprehensive Commentary on the Qur'an. Comprising Sale's Translation and Preliminary Discourse, with Additional Notes and Emendations. Together with a Complete Index to the Text, Preliminary Discourses, and Notes. By the Rev. E. M. Wherry. Vol. IV. (Trübner.)

The first three volumes of this work were reviewed in the ACADEMY of July 29, 1882, and August 21, 1886, where some elaborate notes will be found on the general make-up of Mr.

Wherry's "Qur'an," together with some free criticisms on his "additional Notes and Emendations." The present, which is the concluding portion of the work, does not call for any detailed analysis, inasmuch as, in the main, the compiler has treated its contents on the same system as that adopted in the preceding volumes. Nevertheless, a few supplementary remarks may not be out of place here.

It would have been well had Mr. Wherry restricted himself to giving, as does Sale, whose translation he professes to reprint, the English rendering of the Arabic titles to the *sūrah's*, or chapters, of the Kur-ān, since in his superadded English spelling of the latter he almost invariably disfigures them, as will be seen from the subjoined examples, culled from the volume under review, to each of which I attach a correction in accordance with Mr. Wherry's own system of transliteration:

EXAMPLES.	CORRECTIONS.
Sūrat al Shorī.	Sūrat al Shūra.
" al Zukhruf.	" al Zukhruf.
" al Jasiyah.	" al Jāthiyah.
" al Fath.	" al Fath.
" al Hujrāt.	" al Hujrāt.
" al Wāqia.	" al Wāqia (or Wā-qiah).
" al Saf.	" al Saff.
" al Taghabūn.	" al Taghābun.
" al Abas.	" Abas.
" al Taffif.	" al Mutaaffifin.
" al Āla.	" al Āla.
" al Inshirāh.	" Alam Nashrah.
" al Baiyana.	" al Baiyina (or Baiyyinah).
" al Hamza.	" al Humaza (or Humazah).
" al Abu Lahab.	" Abu Lahab.

I notice that Mr. Wherry, like many others, disregards in his transliterations alike the grammatical elision of the *hāmzah*, when in construct with the final vowel of a preceding word, and the *euphonic tashdid*, which is always used, in pronunciation, after the article *al*, when followed by a word beginning with a solar letter. The late eminent orientalist, E. W. Lane, as also the lamented E. H. Palmer, and the distinguished Arabist, Prof. William Wright, are conspicuous exceptions to this slipshod practice; and even Mr. Wherry himself sometimes follows suit, as when he writes "Dhu'l Hajja" (p. 62), "Abd-ul-Rahmān" (vol. ii., p. 304, note), and "az-Zaqqūm" (vol. iv., p. 35); albeit he also writes "al Zaqqūm" (p. 112), and "Abd al Mutallib" (p. 68) for Abd ul Muttalib. In my opinion, there seems to be no valid reason whatever for the non-observation of the two Arabic rules above referred to; and transliteration made in accordance therewith would undoubtedly be more euphonic as well as more correct, and the English reader would certainly be as well able to read *Sūratu'sh-Shūra*, *Sūratu'z-Zukhruf*, *Sūratu't-Tūr*, *Sūratu's-Saff*, *Sūratu'n-Nabā*, *Sūratu'n-Nās*, *Sūratu'l-Humazah*, *Sūratu Abi-Lāhab*, as the distorted forms given to those titles in the examples adduced in the foregoing list. The reader will moreover notice that in these transliterations I have introduced the circumflex (ˆ) to denote a long vowel, in lieu of the acute accent (ˊ), which many Arabists, who are copied by Mr. Wherry, adopt for that purpose. Nevertheless, I do not hesitate to denounce such use of that accent, not only as antagonistic to the meaning involved in its

designation, but as opposed also to the general practice of our own lexicographers, who invariably mark a syllable on which the emphasis should fall with that accent. The French, in like manner, write *égalité*, *effrayé*, *Condé*, *décoré*, *armé*, &c. But, further, this misuse of the acute accent deprives us of a familiar and most valuable aid for conveying the right pronunciation of transliterated Arabic words. Eighty out of a hundred ordinary English readers, *pace* Burton, would probably pronounce the word *Mascat* (Muscat) *Mas-kat*, whereas if written *Máskat*, with the acute accent on the first syllable, they would read it correctly; and so of *Sánah*, *Súnnah*, *Bálad*, *Kátab*, *Sádhakah*, and endless other cognate words, which an English reader unacquainted with Arabic grammar would be at a loss, without such accentuation, to enunciate accurately. I observe that Prof. Wright adopts the grave accent (') as a substitute for the acute (´) in the accentuation of transliterated syllables. Thus he writes "hèma," "fètha," "Kèsra," which I should severally render "hámzah," "fáthah," "Kárah," albeit I am only referring here to the professor's adoption of the grave for the acute accent, which I deem a novel and unauthorised use of the former. But as regards the use of the circumflex to denote a long vowel, my contention is supported by Sale, Pocock, Palmer, Rodwell, and Muir, and is, moreover, familiar to us through the French language in such words as *même*, *crème*, *prêtre*, *mêler*, *général*, &c. Hence its use to that end by Caussin de Perceval, Perron, Fresnel, and other French Arabists. Prof. Wright, I see, and Dr. Redhouse, use a horizontal mark over the vowels for the same purpose. To that substitute I have no objection to urge.

Another noticeable default in the same category is that, like Sale, Mr. Wherry frequently omits the terminal *h* in his transliteration of Arabic. Thus he writes *Sura*, *Amína*, *Fátima*, *Madína*, *Taháma*; yet, inconsistently enough, he gives the *h* in *Allah*, *Khadíjah*, *Kaabah*, *Makkah*, and many other words. This point deserves special notice, owing to Dr. Redhouse's letter, published in the *ACADEMY* of November 22 last, in which he denounces as "a very common European error" the addition of the *h*, or "final aspirate," in the English transliteration of many Arabic words. Hence, as I read the eminent Orientalist's criticism, when that aspirate is not sounded in pronunciation he omits it, writing "*Fátima*," not *Fátimah*, lest, as I presume, the unwary reader may aspirate the *h*. But in our Bibles we find such names as *Sarah*, *Hannah*, *Judah*, *Beulah*, *Moriah*, *Jehovah*, in the enunciation of which no one thinks of sounding the last letter as an aspirate. I quite agree with Dr. Redhouse that in the construct case the final *h* assumes the sound of *t*, as in *Fátimatu bint-Muhammad*; yet that does not strike me as a valid reason for eliding the final *h*, which, among other uses, is indicative of the feminine gender, as in *Fátimah*, *Khadíjah*, *Amínah*, &c.; also of the *nomina vicis*, of many abstract nouns, nouns of multitude and of quality, as well as of adjectives of intensiveness, all which important indications would be lost by dropping the final *h*. And, further, unless the vowel *a*, left after the elision of that letter,

be furnished with some etymological mark of distinction, there would be great risk of its being confounded with the *a*, formative of the singular of many verbal nouns, such as *biná*, *safá*, *jalá*; with the masculine plurals ending in the same letter, such as *hukamá*, *aghniyá*, *kúfará*; and with the feminine plurals of many adjectives, such as *kúbra*, *súghra*, *húsna*, &c. Dr. Redhouse says that "many eminent Arabists avoid such errors"—a remark which rather surprises me, since Pocock, Lane and Palmer, and Fresnel and Perron among French Orientalists, as also Burton, all retain the final aspirate *h*, the latter taking special care to distinguish, by some adequate diacritical sign, those substantive and adjective forms with which words ending in the final aspirate *h* might otherwise be confounded.

In connection with this subject, I cannot help referring to a solecism on the part of no less an authority than the present Arabic lecturer at University College, London, a Syrian by birth, who signs himself "*Habib Anthony Salmoné*." The surname, so written, cannot be a correct transliteration of the Arabic, which is unequal to expressing it in that form, "*Salmona*," "*Salmoneh*," or "*Salmonai*," being the nearest approach thereto of which it is capable. If, on the other hand, the word is a patronymic or a gentile adjective derived, as is alleged, from the "*Salmone*" (*Σαλμών*) of Acts xvii. 7, then the name should be written, as all Syrians write it, and as we find it in the latest and best Arabic translation of the New Testament, "*Salmūny*." As regards the two prefixed Christian names, "*Habib*," is unquestionably Arabic; but why the very familiar Arabic "*Antūn*," which was doubtless given to the lecturer at his baptism, should be transformed into the much less common English "*Anthony*" is beyond my comprehension.

There is one other feature in Mr. Wherry's "*Qurán*" which calls for remark. His English version is an accurate reprint of Sale's translation, throughout which, however, he has changed into italics an immense number of sentences which in his exemplar are printed in Roman letters. His object was doubtless similar to that of the translators of the authorised version of our Bible, namely, to distinguish between the verbal or precise rendering of the original and the words or phrases deemed necessary to convey the meaning of the idiomatic Arabic, or to supplement by glosses what may have been judged obscure in its diction. There can be no doubt that Sale—whose copious references to al-Baidhāwy, Jalālu'd-Dīn, Zamákhshary, Ash-Sháhrastāny, and other famous Muslim commentators and jurists attest the depth of his researches into their writings—took infinite pains that his scholia on the text should be based on the best authorities. The same meed of praise may fairly be bestowed on the translators of the authorised version of our Bible; nevertheless, in my judgment, they often foist in italicised words and sentences where they are not only uncalled for, but where they even detract from the terseness of the original. To adduce one instance in point from Eccles. xii. 13: "Let us hear the conclusion of the whole matter; Fear God and keep His commandments, for this is the

whole duty of man," where the intercalated "duty" serves only to weaken the pithiness of the latter clause of the passage. But Sale, as shown by Mr. Wherry's italics, goes far beyond such slight glosses, as will be seen from the following rendering of *Súrah cii*, an example taken at random from a thousand others which might be adduced:

"IN THE NAME OF THE MOST MERCIFUL GOD.

"(1) The emulous desire of multiplying riches and children employeth you, (2) until ye visit the graves. (3) By no means should ye thus employ your time: hereafter shall ye know your folly. (4) Again, by no means: hereafter shall ye know your folly. (5) By no means: if ye knew the consequence hereof with certainty of knowledge, ye would not act thus. (6) Verily, ye shall see hell: (7) again, ye shall surely see it with the eye of certainty. (8) There shall ye be examined, on that day, concerning the pleasures with which ye have amused yourselves in this life."

Palmer renders the passage thus:

"In the name of the merciful and compassionate God.

"The contention about numbers deludes you until ye visit the tombs!

"Not so! In the end ye shall know! And again not so! In the end ye shall know!

"[5] Not so! Did ye but know with certain knowledge!

"Ye shall surely see hell! And again ye shall see it with an eye of certainty.

"Then ye shall surely be asked about pleasure."

I do not indorse the latter version as wholly satisfactory. Nevertheless, it suffices to show the needlessness and inexpedience of multiplying paraphrases on the Arabic original, and inserting them in an English translation of the *Kur-án*. Some glosses, owing to the different genius of the two languages, are indispensable, and may fitly be incorporated, in italics, or within brackets, into the text; but beyond these it is preferable that they should be relegated to foot-notes.

In conclusion, I venture to submit for serious consideration two suggestions deducible from the criticisms on Mr. Wherry's "*Qurán*" which have appeared in the *ACADEMY*:

1. The great want of a standard alphabet, or system, for transliterating Arabic into English. Unaided or isolated individual effort would be powerless to overcome the difficulties with which such an attempt is beset, mainly owing to the *sum cuique* rife among existing partisans. But surely the combined energy, influence, and resources of the Royal Asiatic Society, the Royal Geographical Society, the Biblical Archaeological Society, and some of the leading missionary societies whose agents are employed in India and the East, and who have possibly at their command a few scholars like the Rev. T. P. Hughes, would suffice to supply the much-needed authorised standard for the use of English Orientalists and students generally.

2. The still greater desideratum of an authorised English version of the *Kur-án*. Sale's translation was a prodigy of Oriental linguistic knowledge and research when it first appeared, now upwards of a century and a half ago; but the attempts which have since been made to improve upon it attest the wide-spread conviction that it required emendation. In our day it has been followed

by "The Koran," translated from the Arabic by Rodwell; "The Kur'an," translated by the late E. H. Palmer; and by some "Selections from the Kur'an" by the late E. W. Lane. But as far as my knowledge extends, neither of these versions has secured the entire approval of English Arabists generally. In some respects one is preferred to the other; but as a whole the result has been to make confusion worse confounded. Such is the unquestionable fact, albeit it is deeply to be regretted that it should be so; for when we take into consideration the broad extent of British interests in India and the East, the millions of Muslims who are our fellow-subjects, and the praiseworthy zeal which English scholars have manifested in mastering the religious systems of those countries, it seems passing strange that, thus far, we do not possess a standard English version of that book which is regarded by a third of the human race with the same veneration as Christians regard the Holy Bible. Surely it is high time that we should rid ourselves of this reproach; and if haply the learned societies above-named would consent to undertake that task also, its execution would redound to their imperishable credit and renown; and I would fain add that any support given by the ACADEMY to this suggestion will certainly be hailed with delight and acknowledged with gratitude by every British Orientalist.

GEORGE PERCY BADGER.

SCIENCE NOTES.

THE Geologists' Association is about to visit Cornwall during its long excursion, which will commence on August 8. Arrangements will be made for examining the structure of the country between St. Austell and the Land's End, and of gaining an acquaintance with the mineral industries of the county. At the last meeting of the association, a valuable microscope was presented to Dr. Foulerton, in recognition of his services for ten years as hon. secretary.

MEETINGS OF SOCIETIES.

THE ENGLISH GOETHE SOCIETY.—(Wednesday, June 15.)

SCHUTZ-WILSON, Esq., in the chair.—Mr. William Heinemann read a paper on "Goethe on the English Stage." After defending Goethe's morality and philosophic views against the many serious attacks which have at different times been made on him, and dwelling at some length on Goethe's celebrated theory of "Gott-Natur," he urged upon his listeners the desirability of a worthy English representation of Goethe's plays. By means of such a representation Goethe's titanic mind would become intelligible to those who at present saw in his views and doctrines the gospel of self-indulgence and immorality exemplified by a licentious life. The beauty, and truth, and loftiness of Goethe's "Man exists for culture; not for what he can accomplish, but for what can be accomplished in him" would then become evident and undeniable. He gave a sketch of the history of the several performances of "Faust" which had at different times taken place at various London theatres. As a curious fact, he mentioned that a version of "Faust" had actually been performed in England during Goethe's life-time, and four years previous to the first Brunswick performance under Klingemann's management. George Soane's curious spectacular play, "The Devil and Dr. Faustus," founded upon the first part of Goethe's "Faust," was acted at Drury Lane in 1825. In 1842, Grattan's "Faust; or, The Demon of the

Drachenfels," was produced at Sadler's Well; and an English version of Carré's play, by Charles Kean, at the Princess's, in 1859. In 1866 the two Phelps distinguished themselves in a stage adaptation, by Bayle Bernard, produced by Chatterton at Drury Lane; and in 1874, Mr. W. S. Gilbert signally failed in attempting to turn the "Gretchen" incident into a sentimental play of his own. Mr. Irving's Lyceum "Faust," which has been assailed so furiously by many admirers of Goethe, was described by Mr. Heinemann as having had the undeniable merit of popularising Goethe among the large and indifferent public. Mr. Irving, he said, had aroused a phenomenal interest for Goethe in all who had been to the Lyceum. The lecturer characterised the present moment as peculiarly auspicious for producing to English audiences other of Goethe's plays—such as "Egmont" or "Goetz von Berlichingen." He denounced the melodrama as trivial and commonplace, the French social drama as immoral, and expressed his conviction that the production of Goethe's plays on the English stage would be a distinct advantage for audience and actors. On the other hand, he had every hope that a worthy performance of Goethe on the English stage would soon make the German poet as much a favourite with the English public as Shakespeare is with every educated German.

ROYAL ASIATIC SOCIETY.—(Monday, June 20.)

SIR THOMAS WADE, president, in the chair.—Mr. E. S. W. Senathi Raja, of Ceylon, read a paper on "The Pre-Sanskrit Element in Ancient Tamil Literature." This literature, it was argued, seemed to have no definite origin. Unlike the languages and writings of other peoples, which pass through various stages of natural development before arriving at maturity, the high dialect of the Tamil had apparently sprung up into full growth from the instant of its birth. Like the fabled Rishis, it had not traversed the intermediate states of infancy and youth. To the orthodox Hindus believer the solution was simple—the language was obtained by miracle. Different sects vied, one with the other, in claiming its inventions for their own particular divinities; all, however, accepting Agastya as the mouthpiece of revelation. According to the Arhatas, Tamil is one of the eighteen languages revealed by the omniscient Jina. There was again another theory, which made this poetic dialect only the miraculously revealed language. The lecturer was not content with any of these explanations, and proceeded to give his views by applying the comparative method, so frequently employed with successful results. One of his more important conclusions was that the ancient Tamils were in possession of an alphabetical system, and a certain amount of literature independent of Sanskrit. The age of Agastya, the historical predecessor of Tolkappiyar, was in reality a new era in the history of Tamil literature. Then Sanskrit influence first began to be felt; Northern religions and institutions were introduced; the Brahmanical priesthood, bearing in its train Buddhists, Ajmakas, and other sects, poured down upon the South; literature, before exclusively Dravidian, became modified by the introduction of new heroes and new names gathered from the Brahmanical pantheism. This process of gradual change was completed before the second century A.D., for in Ptolemy and the Periplus of the Red Sea the most southern point of India was known by its Sanskrit name of Kumari.—After a few words from Prof. Terrien de Lacouperie, the president tendered the thanks of the meeting to Mr. Senathi Raja—whose paper will appear at length in the October number of the *Journal*—and the proceedings of the session were declared closed.

FINE ART.

EGYPT EXPLORATION FUND.

THE GREAT TEMPLE OF BUBASTIS.

In the admirable paper on Excavations in Egypt which Mariette published in 1879, the eminent explorer says that, after all the interesting mounds of Egypt shall have been exhausted, then, in order to be quite certain that nothing has been passed over, "par

surcroît de précautions," one might attempt the mounds of Bubastis with the faint hope of finding some few monuments of later times.

It is certain that, despite their great extent, Egyptologists have never given much attention to the mounds of Tell Basta. They have been abandoned to the dealers in antiquities, who have thoroughly rifled the large necropolis of cats, from which they get the numerous bronze figures of that sacred animal which fill the shops of Cairo. It was one special point that directed my attention to Bubastis—the Pi Beseth of Scripture. In all the excavations which the Egypt Exploration Fund has made in the Delta, there is one remarkable fact to be noticed. Absolutely no monuments of the XVIIIth Dynasty have been found. At San, Khataaneh, Pithom, Nebesheh, Saft-el-Henneh, &c., there are monuments of the XIXth Dynasty, and sometimes much older ones of the XIIth and XIIIth Dynasties; but in that case the gap between the Middle Empire and the XIXth Dynasty is complete. We are thus led to the conclusion that under the Thothmes and the Amenhoteps a great part of the Delta was still in the possession of foreigners, and not under the dominion of the Pharaohs. How far did the XVIIIth Dynasty reign over the Delta? This is a most important historical question, which our latest excavations have raised, and which must be kept in view in the future excavations in the Delta.

During the winter I heard that some interesting tombs containing scarabs of Amenhotep III. had been found at Tell Basta under ruined houses. Besides, in previous visits which I made to Bubastis, I had seen others with the name of his queen. Perhaps there might be some monuments of the XVIIIth Dynasty more conclusive than scarabs. I settled there with Mr. Griffith in the month of April. We pitched our tents close to the mounds in the necropolis of cats, and we began working both under the houses and in the area of the temple. The result was to show that in the place where Mariette thought there was nothing left, there are the ruins of a considerable temple, which, on a smaller scale, bears some likeness to the temple of San, with which it may be compared.

On the north-western side of the mounds—that side, namely, which is visible from the station of Zagazig, there is a large depression surrounded on all sides by ruins of houses. This is clearly the site of the temple described by Herodotus as one of the finest in Egypt. A few weathered blocks of granite, unearthed in an unsuccessful attempt of Mariette's, showed that there had been an edifice of some importance. The entrance was on the east, as stated by Herodotus. We began trenching with numerous workmen, in order to get an idea of the plan of the temple. As far as we can judge now, it consisted of three different parts: on the east a large building, which, from the inscriptions it contains, I shall call the Festive Hall; in the middle the Hypostyle Hall; and, towards the west, an edifice of later date, which, though it shows the name of Nekhthorheb, I will call Ptolemaic. We worked in the three parts at once; but we soon gave up the Ptolemaic temple, and devoted all our time and efforts to the two other parts. A great deal has been done; but in order to complete the excavation, it will require another campaign of two or three months. In that place where, a short time ago, a few blocks of granite only were visible, one sees now a field of ruins, which, as I said before, reminds one of San. Enormous granite blocks are piled above one another, intermingled with colossal columns and architraves, and gigantic statues broken into many pieces. I believe that, when the whole place shall have been cleared, it will be very interesting for tourists to visit who cannot go to Upper Egypt.

On the eastern side is the greatest amount

of blocks. There stood what I have called the Festive Hall—a large building without columns, but peopled by a crowd of statues in red and black granite. All bear the name of Rameses II., but many of them were probably usurped by the great Pharaoh of the XIXth Dynasty. A colossal head was the first we discovered. It was very soon followed by another, and by the remains of several colossal groups. Besides the cartouche of Rameses II., the name which occurred first was that of Osorkon II. of the XXIIInd Dynasty. A few blocks only had been unearthed when we saw that they bore inscriptions of that king, which increased in number the more stones we laid bare. They all belong to a single tableau, representing a great festival given by the king, very likely on the day of his coronation. Long processions of gods are represented, priests bringing offerings, carrying sacred boats, or executing religious dances. Osorkon, either alone, or with his queen Karoama, is often represented in a sanctuary, face to face with the goddess Bast. It is curious that, although the XXIIInd Dynasty is said to be Bubastite, we found no name of any other king belonging to it; especially nothing of Shishak. Judging from what he has done there, Osorkon II. must have been a powerful king. However, he may not have built the Festive Hall. He may have enlarged it, and he certainly usurped some of the monuments on which Rameses had inscribed his name. Of this, there are some curious instances.

Besides the colossal monuments, there were others on a smaller scale, some of which have been sent to the museum of Boolak; as, for instance, a fine head in red granite wearing the *atef* crown, quite intact, which is, I believe, the only specimen of the kind. Others, such as a crouching statue of a son of Rameses II., will be soon seen in England. When we had uncovered a large space filled with blocks, we began turning them and looking for the inscriptions that might be underneath; a most exciting work which we could only begin, and which will have to be completed next winter. Under one of them we found a most valuable stone, now at Boolak. It bears the cartouche of Pepi of the VIth Dynasty—a king whose name is also found at Sîn, and who is said to be the founder of Denderah. The name of Pepi carries us to a very early period, and reminds us that Bubastis is spoken of by Manetho in connexion with the IIInd Dynasty. The cartouche of Pepi is a long one, like that at Sîn, and he is said to be "Lord of On and Ant." Another important name for history is Usertesen III. The XIIth Dynasty has, therefore, worked at Bubastis, and extensively too; for it is to those kings that we must refer the magnificent columns of the Hypostyle Hall. In that part of the temple there was a colonnade which justifies the judgment of Herodotus, when he says that the temple of Bubastis was one of the finest in Egypt. It consisted of magnificent monolithic columns in red granite, with capitals in the form of lotus buds, or palm leaves, or the head of Hathor, with two long locks. That they are older than Rameses II. is proved by the fact that on one of them the name of that king is cut across the ornaments of the column. One of the lotus capitals is particularly beautiful, the cutting and polish being still perfect. The column, which was originally monolithic, is now in several pieces; but under the capital, where it is narrowest, it is still twelve feet round. Though Rameses II. and Osorkon II. have inscribed their names everywhere, it is very possible that we must attribute this fine edifice to the XIIth Dynasty. The style of the work is decidedly too good for the XIXth Dynasty. If this opinion is confirmed by further excavations, it will furnish another instance of a temple in

Lower Egypt having been respected by the Hyksos. Near the colonnade there were also several statues. One, of life-size, sitting, bears the cartouche of Rameses VI.—a very rare name in the Delta.

The season was near its close, and Ramadan was approaching; we were, therefore, obliged to cease working, and we parted reluctantly from a place where we went with small hope, but which turned out to be one of the most interesting in Lower Egypt. The Egypt Exploration Fund has its work traced out for next winter; and I believe we may expect important results from a complete excavation of the temple of Bubastis, of which we have cleared only about one-third.

EDWARD NAVILLE.

NOTES ON ART AND ARCHAEOLOGY.

THE new rooms lately added to the National Gallery will be opened to the public on Monday next, July 4. Advantage has been taken of the increased space to rearrange also the pictures in the old rooms.

MR. HAYNES WILLIAMS—who has returned to England after a year's sojourn in Fontainebleau—has been occupied, and indeed is still occupied, with a series of Renaissance interiors which, wherever they come to be exhibited, will engage, we should suppose, a considerable share of attention from the artistic world.

MR. VAN HAANEN—who, when he is at his best, is so much the strongest of all the recent painters of Venetian life—has but just finished a perfectly masterly picture which was for a day or two, and may, perhaps, still be, in the hands of Mr. Maclean. The Royal Academy has never treated Mr. Van Haanen particularly well, and it is not surprising that he should never have destined this work for its show. Besides, this is a picture quite devoid of popular story. Nothing whatever happens in it, though a good deal may be happening outside of it; for it represents a vigorous Venetian brunette—the harmonies of whose dark hair and warm brown flesh tints are splendidly expressed—leaning over a temporary wooden partition in eager curiosity to witness a show. The girl has a domino, and is arrayed in dress of the eighteenth century. The vivacity of her outlook on the world—a true bit of characterisation, indeed—is yet not more striking to the student of the picture than is the unsurpassed artistry with which Mr. Van Haanen has put upon canvas her form, her colours, her gesture. The work is an admirable instance of the finer sort of realism. It is a pity that this picture, which makes no popular appeal by reason of its theme, but is painted for pure delight and as an exercise of the palette, should not be destined to be known more widely than will now probably be the case.

THERE are now on view, in the premises of the East India Art Manufacturing Company, at 13 King Street, St. James's, some interesting examples of Burmese carving from the palace at Mandalay.

MR. HENRY DOYLE'S two most recent acquisitions for the National Gallery of Ireland are valuable examples of Dutch masters. One of them is a Wouvermans—a charming picture of moderate dimensions, representing a halt in camp, in summer weather. In the distance are the tents raised for the night. In the foreground riders and horses alike refresh themselves; and these—together with the covered haystack, which is likewise prominent in the foreground—are built into that harmonious composition of which Wouvermans was so conspicuous a master. The second and much larger picture is a dark landscape by Ruysdael,

with figures by De Keyser. The scene is the skirts or the more open places of a thin woodland—very likely, it is believed, near the famous "House in the Wood," at the Hague; and in front a carriage with two illustrious occupants wends its way towards the residence. The gentleman's sons ride behind the stately but somewhat funereal conveyance in which the father and a lady make for the house. Several questions of interest connect themselves with this picture.

THE Rev. E. L. Barnwell, of Melksham House, Wilts, has presented to the Shrewsbury Library and Museum 240 water-colour drawings of Welsh antiquities. The drawings are to scale, and chiefly represent prehistoric objects, as cromlechs, maenhirs, &c.; but they include many Romano-British inscribed stones and some mediæval antiquities. The drawings were all made on the spot (with camera-lucida) by Mr. Worthington G. Smith, of Dunstable, during the eleven years from 1875 to 1885.

THE STAGE.

"CONSTANCE FRERE."

ON Monday afternoon there was produced at the Vaudeville—at a special *matinée* given by Miss Alice Yorke—a new play, in a prologue and three acts, by two writers not heretofore known to the stage. "Constance Frere" was the name of the piece. It was seen and listened to with much attention by an assemblage consisting in great measure of theatrical people. Of critics proper there were few; but, then, no one is so keen a critic as your player—so keen a critic of opportunities of effect, that is to say—the literary sense is as a rule denied him, and he never thinks of asking "Is that like life?" but only "Will that tell? Is that fetching?" And the theatrical people possessed their souls, we are bound to report, with a certain amount of patience through a good deal that was not "telling" in the prologue and the three acts—through a good deal, too, of what was somewhat ordinary talk—talk, such as does not specially commend itself to the student of literature—the somewhat too commonplace discussion of ethical and social questions. More than once, for instance, plainly accepted facts as to the inequalities of life and its hardships were stated as if they had been discoveries; more than once the current moralities of the day were expressed in what only *appeared* to be epigram and satire; nor were the authors wholly free from a suspicion of giving undue prominence to a fad of fussy women and of such men as abet them. So that the piece needs a certain pruning, and a certain bracing, to put it briefly; and the question is, when it has received these, will it have that in it which can obtain long life? Well, we think it possible it may; and, if it is not a performance, it is certainly a promise. We are a little cool as to the actual success the piece can hope for, because the material of its intrigue is not new, nor are the character sketches particularly vivid or fresh. But, yet we say, at the very least, the piece has promise; for the material, if old, is used often with distinct adroitness, and generally with a knowledge of stage effect. And, moreover, there are several passages of crisp dialogue—certain witty sayings, and here and there a touch of grace. Another good thing to note—the authors have not told their story

too soon; the third act (which is the fourth, if one must count the prologue) is not an idle act, a merely obvious reconciliation of what had got to be reconciled. There is yet some story in it. We are not sure but that the conduct of that story is the best piece of construction which the play affords; and we are certain that the closing words, with their reticence and right suggestiveness, have about them a trace, though it may be but a trace, of literary feeling, of the sense of style, which the mere playwright goes without, to the day of his death.

"Constance Frere" does not, on the play-bill, make any claim to be wholly original. It does not sound like an adaptation from the French, since, out of a company of several people, adultery is suggested by only one. Perhaps if we were better read in everyday English novels, we might be able to "spot" the particular romance which gave the dramatists their motive. Or, it may be only that, remembering how often the word "original" is used for dramatic work which has nothing whatever of real freshness, the authors have scorned to claim "originality" for their effort. The story we shall but briefly indicate. It is that of a heroine whose essential and continuous, or at all events repeated, weakness the writers of the piece do not seem to have understood. One may pity this young woman a good deal; one may even like her; but one cannot respect her very much, and the reader shall shortly see the grounds for this statement. Constance Frere is, in the prologue, very much in love with a man who proposes to quit her. He quits her because he is practically tired of her. He has seduced her with unreasonable facility when she thought she was going to be married to him. Her nature is of the kind in which love, disappointed or betrayed, turns only to hate. And Constance Frere proposes to hate very soundly, for the remainder of her days, the polished ruffian who has availed himself of her feebleness. A devoted person, thoroughly in love with her, she refuses, not because she has been seduced by another, but because she is not attached to the devoted person. Then, in the first act, there comes a lord, very honest, very warm-hearted, very Radical—very much a man of the moment and of a *mésalliance*; and he, over head and ears in love with the young woman, in his turn proposes to her. She is a governess, and the bait is a tempting one. Instead of refusing, she accepts—accepts with liking, instead of with love, and accepts, in the main, because she will be a woman of title. Weakness the first was the being seduced, weakness the second was loving the title, weakness the third was never thinking of making a clean breast of weakness the first.

And while the heroine is so repeatedly feeble, the villain is so outrageously villainous. Is anybody really quite so bad as that, always threatening, as well as always deceiving, the woman over whom he has gained an advantage? The polite villain was tired of Constance Frere until she married finely; then he again became enamoured of her; this time she was fairly strong—really there was no manner of room for weakness the fourth, if she was meant for a heroine—and so he exposes the first of her secrets to her husband before the

guests in her drawing-room. And this reminds us of an improbability—of a point in which (since we may now leave the villain) we may take leave to suggest that the husband was wanting. The wife has summoned him, along with his friends, and denounces the man who has insulted her. The husband declares that the insulter shall be shot. Then the insulter calls out to all the room that the wife had been his mistress before marriage. The wife does not deny it, and the husband lets the man alone. Now, if the question were put in proper form, in *Vanity Fair*, whether this should have been, surely the only answer "adjudged correct" would be that he should have horsewhipped the offender, even if, still in a rage, he had not carried out his earlier threat of shooting him? How did the fact that the young woman had been the mistress of the brute before she had married the nobleman in any way affect the question then at issue? Was the insult inflicted after her marriage less an insult on account of it? And, if it did not warrant the insult, did it warrant the disclosure?

But we have analysed enough. The piece was mounted, in some respects, rather ridiculously; but, for a single performance, for the moment, that mattered little. It was acted excellently by representatives of husband, villain, and devoted friend—Mr. Bassett Roe, Mr. Frank Cooper, and Mr. Cecil Ward; and with a certain measure of sympathy and skill—but with far too much gesticulation, and that gesticulation too little varied—by Miss Alice Yorke.

FREDERICK WEDMORE.

STAGE NOTES.

To the Vaudeville this evening there will be transferred Mr. Gillette's highly successful drama, "Held by the Enemy." Many of the original performers will, we believe, hold their parts; but Miss Kate Rorke, attached to the Vaudeville Theatre, will assume the part which has been played at the Princess's with such grace and distinction by Miss Alma Murray.

MR. WILLIAM POEL gives his *matinée* next Tuesday. That, too, will be at the Vaudeville. He will appear in a one-act romantic piece, dramatising an incident in the life of Beethoven; and so will Miss Mary Rorke, who made so picturesque and free a figure in Mr. Poel's own adaptation of "Mehalah" last year.

MUSIC.

ITALIAN OPERA.

THE performance of "Faust" at Drury Lane was exceptionally fine, so far as cast was concerned, and exceptionally interesting, as it included part of the "Walpurgis" act, never given before in this country, though the music has often been performed in the concert-room. When "Faust" was produced at Paris at the Théâtre Lyrique in 1859, the "Walpurgis" revel formed part of the fifth act, and it included an apparition of Margaret which was not included in the Drury Lane show. We do not know how far this portion of the opera was modified when the work was produced as a grand opera in—if we are not mistaken—1870. One is so accustomed to see the work without this striking and (as exhibited by Mr. Harris) gorgeous spectacle that it is difficult to say how far it adds to the merit of the work. It certainly comes as a bright piece of colour between the death scene of

Valentine and the gloomy dungeon scene; but for all that it appears to us too large for the frame. M. Jean de Reszke's Faust was in all respects admirable—splendid singing, finished acting. His brother Edouard's Mephistopheles was also full of *finesse* and power. M. Maurel distinguished himself greatly as Valentine. Miss Nordica was charming as Marguerite; and, probably, through being so well supported, acted and sang with more than usual animation. The house was crowded.

"Lucia" was given on Monday evening, and Mdlle. Gambogi appeared as the heroine. Her voice is not of particularly pleasing quality; but she sang the mad scene fairly well, and was much applauded.

The performance of Weber's romantic opera, "Der Freischütz," by the pupils of the Royal College of Music at the Savoy Theatre on Monday afternoon was in its way as successful as the "Deux Journées" given last year. Weber's music, however, is more exacting, and the singers were not always equal to their task. But the afternoon's proceedings must not be criticised as an ordinary public performance. The professors of the college merely wished to give to the pupils a most valuable practical stage lesson, and to their friends and to any of the public who took an interest in the matter an opportunity of seeing what work was being done, what progress made, at the college; and, viewed in this light, there was cause for great satisfaction. The fresh voices, excellent singing, and clear enunciation of the chorus deserves, perhaps, first mention, and, next to these, the careful playing of the band—composed for the greater part of students—under the direction of Dr. Stanford. Miss Russell found the part of Agnes very trying. Miss Roberts interpreted with much spirit the "Annie" music. Mr. Kilby and Mr. D. Price sang in a commendable manner; the former had plenty of hard work, and got through it very creditably. Mrs. Arthur Stirling, Prof. Visetti, and Mr. B. Soutten assisted in the preparation of the opera; and everything was managed carefully and conscientiously. The "wild hunt" in the wolf's glen was wisely omitted; even at its best it fails to make one shudder. The Prince and Princess of Wales were present at the performance.

J. S. SHEDLOCK.

RECENT CONCERTS.

LITTLE Josef Hofmann played Beethoven's Pianoforte Concerto in C (Op. 15) at the eighth and concluding Philharmonic concert last Saturday afternoon. It was a wonderful performance. So far as the mere playing of the notes was concerned, there was no special cause for surprise after the lad's exhibitions of skill at his recitals; but the intelligence and feeling which he displayed made a deep impression. A cadenza by Moscheles introduced into the first movement was given with remarkable vigour and *aplomb*; but, in our opinion, the most striking feature of the afternoon was the lovely tone and tender gracefulness with which the slow movement was interpreted. And next to this the boy's coolness. With royalty and a crammed house in front of him, surrounded by an orchestra of experienced players, with Sir A. Sullivan at their head, the boy seemed as quiet and comfortable as if he were merely surrounded by playmates. He has the knowledge and, apparently, the feelings of a man, though in stature and behaviour he is a mere child. We still have grave doubts as to the advisability of making such a "lion" of him; and cannot but think that a few more years in the schoolroom would better fit him for the exciting career which is in store for him, should he be spared. His nerves may be strained rather than strengthened. We "have doubts" because it must really be perplexing to know what to do

with little Josef. It would be interesting to know whether some eminent pianist, such as Mme. Schumann or Herr Rubinstein, has been consulted as to the best mode of developing his wonderful gifts. Concerning the rest of the concert little need be said. Mendelssohn's "Italian" symphony was admirably given, and Mme. Albani, Mme. Nevada, and Mr. Lloyd helped to make the vocal portion of the programme unusually brilliant.

On Monday evening Herr Richter gave his eighth concert, and for the third time this season a new English symphony was included in the programme. Dr. Stanford's "Irish" Symphony is a work which will undoubtedly add to the composer's reputation. Haydn, and especially Schubert, made use of "folk" music in their writings, and Dr. Stanford shows great wisdom in turning to the interesting old tunes of his native country. The second movement opens with a theme in the form of a hop-jig; in the Andante scraps of Irish airs are used or imitated, while in the Finale the principal subjects are the stirring tunes "Remember the glories of Brian the Brave" and "Let Erin remember the days of old." After a first hearing, we are disposed to think that the first and second movements might with advantage have been shortened, seeing that the work takes in performance no less than three quarters of an hour; but for the rest we can only speak in terms of high praise of the design of the work and the way in which that design has been carried out. The applause at the close of the slow movement, and the numerous recalls after the performance, showed in a very decided manner how pleased the audience were with the work. It was admirably rendered under Herr Richter's direction, and the eminent conductor was evidently delighted with the enthusiastic reception given to the composer. The programme included some "Wagner" excerpts, Schumann's "Manfred" Overture, and Mozart's "Parisian" Symphony.

The London branch of the Wagner Society gave a *Conversazione* at St. George's Hall on Tuesday evening. The members of the German Liederkrantz sang the chorus of sailors from the "Flying Dutchman"; and the ladies of Mrs. Trickett's Academy, under the direction of Mr. H. F. Frost, the "Spinning" chorus from the same work. Mr. Walter Bache contributed a Liszt paraphrase on Walther's song from the "Meistersinger." Besides these pieces, the first scene from "Das Rheingold" and the second scene from "Götterdämmerung" were given. The vocalists were Miss P. Cramer, Miss Friedländer, Miss Little, Messrs. Grove and Nicholl. The Wagner Society not being in a sufficiently flourishing condition to engage a full orchestra, were fortunate in securing the able services of Mr. C. Armbruster, a skilful pianist, who knows every note of the scores. A small orchestra, however, was engaged to play the "Siegfried" idyll. Mr. Armbruster conducted. There was a large gathering, and the performances were much applauded.

Space prevents us noticing in detail many other concerts. Mr. A. Napoleon, a Portuguese pianist, gave a recital at Prince's Hall on Thursday week. He has great command of the keyboard, and as a player was heard to advantage in a pianoforte concerto of his own composition. Mr. Thorndike, the well-known vocalist, gave two interesting vocal recitals at Prince's Hall on June 20 and 27, the programmes consisting entirely of works by English composers. Mlle. M. Remmert, who enjoys a high reputation on the Continent, gave a pianoforte recital at St. James's Hall on Tuesday evening, and Miss Cantelo one at Prince's Hall on the following day. Mme. Frickenhaus and Herr Ludwig gave the last of their excellent chamber concerts at Prince's Hall on Saturday evening, June 25.

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